

THE  
Juvenile Instructor

VOL. 58

FEBRUARY, 1923

NO. 2



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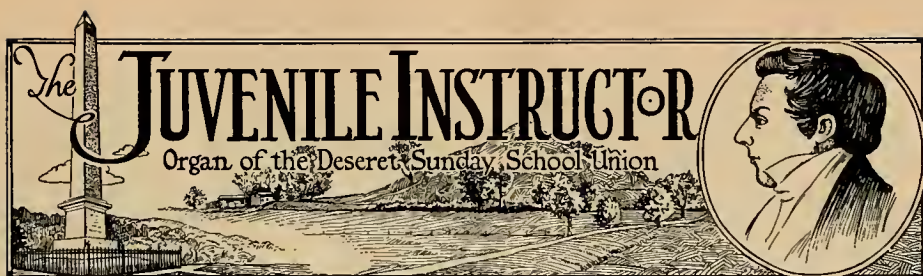
Equal when fields were lost or fields were won,  
With breath of popular applause or blame,  
Nor fanned or damped, unquenchably the same,  
Too inward to be reached by flaws of idle fame.  
Soldier and statesman, rarest unison;  
High-poised example of great duties done,  
Simply as breathing a world's honor worn  
As life's indifferent gifts to all men born;  
Dumb for himself, unless it were to God,  
But for his barefoot soldiers eloquent,  
Tramping the snow to coral where they trod,  
Held by his awe in hollow-eyed content;  
Modest, yet firm as nature's self; unblamed,  
Save by the men his nobler temper shamed;  
Never seduced through show of present good  
By other than unsetting lights to steer  
New-trimmed in heaven, nor than his steadfast mood,  
More steadfast, far from rashness as from fear;  
Rigid, but with himself first; grasping still  
In swerveless poise the wave-beat helm of will;  
Not honored then or now because he wooed  
The popular voice, but that he still withstood.  
Broad-minded, higher-souled, there is but one  
Who was all this and ours and all men's—  
—Washington.

—Lowell.



IN THE SACRED GROVE  
Near Palmyra, N. Y.—A Summer Scene





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## A Historic Spot in Old New York

*By Howard R. Driggs*

An oft-told, old story ever new, is the story of the boy prophet in the Sacred Grove and on the sacred hill near Palmyra. There is always a convincing charm in this tale for hearts-willing to listen. The impression deepens when one hears it in its true setting—the scenes where the sacred story was enacted about one hundred years ago.

Last summer it was our privilege to visit the scenes near Palmyra. In company with Mr. and Mrs. Fred V. Dankowske, two fine Westerners, we were taking the auto-trails through the East—Mrs. Driggs, our boy Perry and I—and we swung round by way of the Thousand Islands down to Rochester.

There we were joined by our son Wayne, now performing a mission in the Eastern States, and by his companion Elder Houston Hatch, of Panguitch. Out to Palmyra, through the grassy and orchard-covered rolling country, we sped along the paved road and spent there a most delightful day among the scenes of the story dear to the heart of every Latter-day Saint.

Elder Willard Bean, who has charge of the Smith farm, gave us a true western welcome. He set aside his work and took us about the various points of interest, telling us, the while, not only the story of Joseph's early

life there, but interesting little side-light stories which help to make it more realistic.

It is significant that the man who bought the Smith farm and held it until the Smith family bought it back again would not allow any of the trees in the Sacred Grove to be cut down. He had no faith in the story that Joseph Smith "talked with the Lord," but just the same he would let no one destroy any of the trees there. As they died from age he carefully cleared them away.

The result is that some of the old grove is still standing. Not many of the trees have seen the full century and more, but a few of those that were there when Joseph knelt to pray are still alive. One stately maple is pointed out as the probable place where the prayer was given. Of this fact, however, no one can be sure.

It is the spiritual atmosphere of the place that counts for most. Within the shade of this beautiful grove one whose heart responds to divine influences can feel something of the humble spirit of the boy who knelt before his Maker to ask for the wisdom which he lacked to guide his soul along the pathway of truth.

As we stood beneath these venerable trees the words of Bryant in his "Forest Hymn" came back—



**AN "AUTO PARTY," NEAR THE SACRED GROVE**  
Listening to Elder Willard Bean tell the story of Joseph Smith's First Prayer



**THE PRAYER TREE**  
In the Sacred Grove  
(A Winter Scene)

"The century-living crow  
Whose birth was in their tops, grew  
old and died  
Among their branches, till at last  
they stood  
As they now stand, massy and tall  
and dark,  
Fit shrine for humble worshiper to  
hold  
Communion with his Maker."

"The groves," this poet further tells us, "were God's first temples." This Sacred Grove near Palmyra became a temple indeed for the boy prophet in those long ago days. And it has become a shrine before which hundreds of thousands of Latter-day Saints now bow in reverence.

Not far from the Grove is the little stream which, winding into a pool, made the baptismal font for the earlier Saints. Some of the baptisms today are performed in this pool.

The old Smith homestead, well-preserved, is another object of intense interest for the visitor. In this com-



**HISTORICAL BAPTISMAL POOL, NEAR  
SACRED GROVE**

**Group Gathered for Baptism**

portable old farmhouse is the room where Joseph was visited by the Angel Moroni. The descriptions of this event are given the humanizing, realistic touch by a visit to this memorable little upstairs bedroom, with its old-fashioned window facing the east towards Cumorah.

After some time spent at the old home, we drove out to the historic hill. On our way there we passed



**NEARING THE SMITH HOMESTEAD  
AT SACRED GROVE**

the rock schoolhouse—an old-fashioned, one-room building which still is used for the boys and girls of the neighborhood. It was here that the Smith children were given schooling more than a hundred years ago.

Not far from the country schoolhouse stands the hill Cumorah. The state road, paved with cement, runs right by "Mormon Hill"—as it is commonly called by the New Yorkers.

We had no difficulty in recognizing the place at first glance; because of the standard pictures shown of the hill.

But there were other pictures of Cumorah entirely new and charming. Viewed from various angles it pre-



**THE OLD SCHOOL HOUSE**

**Near Smith Farm—Still Used**

sents many different pictures. The hill as a whole is a bit difficult to photograph unless one takes a long "shot." And with these "far-aways" much of the feeling of the grassy



**THE HILL CUMORAH  
From Across the Fields**





ONE SLOPE OF THE HILL CUMORAH

slopes and the surrounding country is lost. It is only by paying a visit to the sacred spot and climbing to the summit that the true feeling of Cumorah in its setting can be caught.



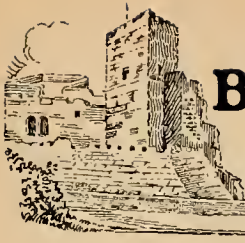
THE LONE SENTINEL  
On North Slope of Cumorah

One lone tree still stands sentinel on its northern slope. A rose-bush clump breaks the smoothness of the south slope. Here, it is said, the plates were probably found. But this again is problematical.

The hill was covered, partly at least, with a grove at the time. Towards the east there is still a clump of trees which doubtless remains as part of the woods that once spread over a portion of the hill.

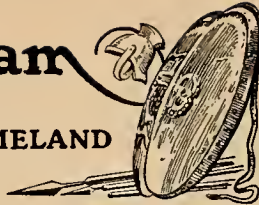
The hill, with a goodly part of the surrounding land, belongs to a Mr. Pliny Sexton. It has been held as a kind of uncultured estate for some years. A proposition was made a short while ago by educational leaders to buy up the property and make it a state park under the control of the New York Historical Society; but nothing seems to have been done to put the plan into effect. Some day, perhaps, when this historic shrine is more widely appreciated, it will be given the attention it merits, as the birthplace of a great faith which today is radiating a practical, constructive Christianity unto all the world.





# The Brother of Helam

Sequel To  
The LURE OF THE HOMELAND  
By "MORMONA"



## Chapter VIII.—The Valley of Helam

Helam the scout, whose fathers had been scouts, led the people of Alma in their wanderings through the forest, after the futile excursion sent out by Noah to capture them had failed. So it was Helam who stood upon the little knoll and first viewed the valley that was to be their future home. Streamlets ran through the low places and united in a lakelet near the further end from which a larger stream wandered on through the mountains toward the distant ocean.

Alma was not far behind, and Helam called to him to come and see if this were not an ideal location for them to stop and build homes upon. Alma noted the richness and profusion of grass and wild flowers, the height and spread of the surrounding trees, and the beauties of the scenery and agreed with Helam that this should be their home.

"Let us call it the Valley of Helam," he suggested to his people, when he had pointed out to them that the valley was large enough for their purpose, "because Helam led us to it, and because we all love him as a brother."

There was only one dissenting voice. Helam was modest enough to deny his own worthiness of the honor, but Alma's tongue was far more persuasive than his and Alma's suggestion was carried out.

So, in the Valley of Helam, they turned their small flocks out to graze, built their homes, and cultivated the ground. And in the Valley of Helam they prospered through hard work and their worldly possessions increased. Alma refused to be called their king, reminding them of the wicked-

ness induced by hereditary power in the hands of a weakling, but through the loving influence he exerted made himself more powerful than any king, because he won the freest and truest obedience—that which is inspired by love and not by fear.

The household of Alma included little Dinah, as well as Ruth and Helam. And as the busy months sped by it was increased by two new members. Baby Alma possessed the sunny hair and big blue eyes of his mother, and his twin sister Velma had the dark brown tresses and the brown eyes with the laughing golden glints of their father. Dinah knew no limits for worship of the two and constituted herself their faithful slave. Velma protested that she spoiled them most unreasonably, but Ruth encouraged Dinah's devotion, saying such lovely children must eventually be spoiled, so why postpone the inevitable? So, as Dinah passed the stage where she seemed all legs and eyes and entered upon the period of young womanhood, she became very practiced in the art of baby tending.

One day, when the Valley of Helam had been settled two years, Velma sent Dinah out into the fresh air with the prattling tots and told Helam she had some motherly counsel for him. Alma was away, as he usually was, working among his people, and Ruth was teaching a class of girls the difficult art of skilled needlework. So the brother and sister were alone.

"Very well, sister," Helam responded to Velma's announcement, "I am always ready to listen to wise counsel. And somehow you seem to grow more like mother every day."

But Velma did not begin at once. Instead, she rested her head fondly



HELAM

against her brother's shoulder and looked dreamily out at the distant mountains.

"Well, I'm waiting for counsel. Have I done something I shouldn't."

Velma shook her head, and, reaching up, ruffled his thick dark hair until

she found a gray one and carefully pulled it out and showed it to him.

"Do you realize," she said, as he took the hair and turned it between finger and thumb, "that you are getting old?"

"I don't feel old," he answered, "but this seems to be definite proof that I am. But you know some people grow gray young. I am not thirty yet."

"Giddonah is twenty-one," Velma stated, and both fell silent, wondering about the baby brother they had loved so long and so well. After a moment she added, "so he is old enough to be a father by now. Perhaps he is married. He was always popular. So surely you ought to have a home of your own by now."

"Is your home growing too small?" Helam asked fully.

"It will never be too small to include you, brother," Velma replied, "but your big heart demands a wife and children to fill it. Don't you ever long to have someone who is your very own? Someone nearer than a sister? Someone you love?"

Helam pushed her from him almost rudely, and turned quickly away. But not so quickly that Velma did not see the sudden tightening of his lips and paling of his cheeks and the dark line between his heavy brows as they drew together.

"Yes," he answered after a moment, "I often long to have someone I love for my very own. Sometimes I envy Alma until I have to go out into the forest for days before I can get control over my thoughts. But she is too far away. I cannot have her."

"Oh, then it is someone who did not come with us?" Velma exclaimed sympathetically. "I thought—I hoped—I took it for granted that you cared for Ruth."

Helam's chin lifted and his shoulders straightened in the gesture he always used when he would throw off painful thoughts.

"Ruth is as dear to me as a very

dear sister," he said, "but I do not love her as a man should love his wife. Even though she is very like her—her cousin."

"Onidah," Velma exclaimed, "Oh, Helam, I am so sorry! And she might have been here now if she had not gone back for Giddonah."

"It was my fault she went back. And the fault of her generous nature. And she did it for love of me, Velma. It was not for Giddonah's sake. I had always thought she cared for him until that night. But I found that it was me she loved, and I let her go back after that. So, it is my fault that I cannot have her."

"No, it is Giddonah's fault!" It was he who betrayed Alma. It was he who yielded to Amulon's flattery and made us fugitives because of his drunken babbling!"

"Velma!" Helam said sternly, "No word against Giddonah, please. Mother told me to watch and guard him right. He was but a boy and I let him fall under Amulon's influence. I tell you I am to blame. Oh, what has he become by now?" And Helam paced back and forth across the little room, utterly forgetful of himself.

"Well, there is no use in regretting or worrying. We can only pray for him, now. But please think of yourself, Helam. You need a wife. There are few girls unmarried among us. You say you love Ruth as a sister. Onidah you will never meet again. Ruth is alone and you are alone. Won't you think it over, brother?"

"Yes, I'll think it over, Velma, but please say nothing to Ruth, will you?"

She replied that he was the one to talk to Ruth, and Helam went out into the late afternoon sunshine. He did not return when the evening meal was prepared and Velma asked Ruth to go and see if she could find him. They all knew that he loved to sit on the little knoll from which he had first viewed the valley and watched the

sunset lights upon the opposite peaks, and so Ruth went there to find him. But he was not watching the peaks. He was looking at something he held in his hand.

"It is time to eat, Helam," Ruth said, as she approached him. He started as though he had not heard her step, and his hand closed with a convulsive movement upon the object he had been gazing so intently upon.

"Thank you for reminding me," he answered, seeing who it was. And then he opened his hand and glanced again at its contents, and smiled as though the sight hurt. And with that pained smile on his face, he opened his hand and showed her what it held. The driest dust of what had evidently once been a rose lay in the open palm. Ruth looked from them to his face inquiringly.

"So much for the dust of the past," Helam said quietly. "It is a sign," and he scattered the dust upon the grass at his feet.

"What do you mean?" Ruth asked, mystified.

"I loved Onidah," Helam replied, "and for years have treasured that rose she once wore. Today Velma talked to me of marriage. You know, Ruth, whom she would choose for a sister. You cannot be ignorant that our friends have linked our names in their gossip all this time. I cannot offer you the first warm passion of early youth, because I gave that to your cousin. But I love you as a very dear sister, and if I am not entirely undesirable in your eyes—I feel that I am unworthy in saying these things to you—unless there is some other man of our people for whom you care, could you accept the devotion I can offer you, and be my wife?"

"Oh, Helam, I don't see how I can do it," she replied, and her dainty head with its wealth of rich brown hair drooped, while her blue eyes filled with



tears. "I love you as a brother, too, But not that way."

"Then there is another?" he asked, wondering whether he was relieved or pained, so mixed were the emotions her words stirred within him.

"Not of our people," she replied. "He is back in the home land. He is —" she hesitated as though dreading to share the secret she had guarded so carefully. Then she remembered that he had told her frankly of his love, and added resolutely, "It is your brother, Helam."

"My brother?" Helam repeated, "Oh, why is he not with us? Where was he that night that you and Velma and Onidah could not find him when you first searched? Is the palace of Noah so intricate that one can hide in it so easily from his friends?"

They were both silent, reviewing the past and thinking of the man they both loved. Helam was the first to return to the present. He saw that Ruth was weeping and gently he took her hands down from her face and wiped away her tears. When she smiled bravely into his eyes, and tried to still the trembling of her lips, he said quietly, "We cannot conquer our regrets, of course, Ruth, but neith-

er can we live entirely in the past. The present is ours to make of the future what we choose. Now that we understand and sympathize with each other—don't you think that in spite of the past we can make the future bright? The Gospel teaches us that the greatest joy comes from service to others. Shall we not unite our efforts and help each other to find joy in greater service?"

"You are right, Helam," she answered. "You are always right. I used to wish Giddonah were more like you. But I loved him for his very faults. You never seemed to have any. I was always afraid of you because you seemed so perfect. But I am not afraid of you any more. And I am sure you will make a—a good—a good—husband."

Helam drew her hands against his breast and took them both in one of his. But as he stooped to draw her closer, she pulled away, saying, "Please Helam, not yet. Give me time to grow used to the thought of you—that way."

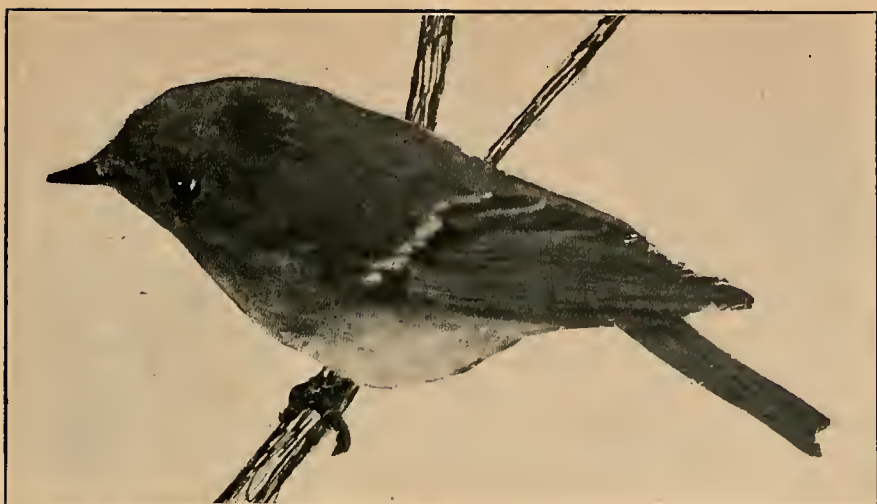
So he did not kiss her, but they went back together to the home of Alma and told their friends that they would soon be married.

(To be continued.)



THE CINCINNATI BRANCH SUNDAY SCHOOL  
Charles V. Anderson, Branch President





## The Ruby-Crowned Kinglet

By D. W. Parratt

I know a nimble, little bird,  
 So tiny and so gay,  
 With ruby crown upon his head  
 And back of olive gray;  
 He flits and twists with no concern,  
 This lively acrobat.  
 Now who of you his name discern?  
 Speak up and tell me that.

—*Guessing Games.*

Birds having crest feathers are said to wear crowns, and some, for this reason, are referred to as kings. The one, for example, which catches fish and wears a crest or crown is commonly known as the kingfisher, and, likewise, the beautiful crowned flycatchers are usually described as kingbirds. The little fellow now under consideration has a crown and is, therefore, rightly qualified to bear the royal title, but owing to his diminutive size he is more appropriately called a kinglet. His attractive crown feathers, somewhat concealed, are of rich crimson, suggestive of a ruby, and in consequence the little king is fittingly dubbed Ruby-Crowned Kinglet.

This feathered midget frequents most of the United States and Canada. His migratory range is much like that of the slate-colored Junco, but covers a greater area. East of the Rocky

Mountains, he habitually summers in southern Canada and winters southward to the Gulf of Mexico and even to Guatemala. In the West his migrations are much more limited. While he is found quite generally throughout the Rocky Mountains, as far north as Alaska, his change from summer to winter homes is in reality not very great. Ordinarily, in these regions, he breeds in high mountain altitudes where climatic conditions are cool and along the sea coast, where storms are less severe and where food may be had in greater quantities. Locally, he flocks in considerable numbers during warm, mid-summer months in the higher, brisking recesses of our Wasatch range, and during the winter flits about in brushes and trees of our and other nearby valleys.

During colder months the pert, little fellows are seen, singly or in groups of not more than two or three, nervously skipping from limb to limb in such an active manner that it is usually quite difficult to get a satisfactory look at them. However, patient "watchful waiting" will nearly always award the interested observer. The little, chattering acrobats will sooner or later reveal their identity.

As with most other birds, the male

kinglet is somewhat larger than the female and his colorings are brighter, and markings more pronounced. He measures from four to four and one-half inches in length and is thus among the smallest birds living in or visiting our valley. A quiet, grayish olive mantles his upper part and blends to a lighter greenish cast on the rump. This affords a pleasing background for the showy, ruby crown feathers, adorning his pert head. Dusky gray covers both wing and tail feathers, but this is enlivened by dainty streaks of buff along their edges, and each wing shows two cheering white bars in contrast with this somber gray. A narrow white ring partially encircles each eye and a dirty-white covers the under parts and his tiny body.

Females as well as immature males are lacking the characteristic ruby crown. This is a mark of beauty used to win the attentions from coveted females during mating season, and in consequence, of course, has no place upon the less concerned "lady and boy birds." In addition to showing his usually concealed "hat feathers," the exuberant male during this anxious season resorts to song to ingratiate himself into the good wishes of his desired female. And what a sweet, modulated song it is! You wonder how so much volume of ringing melody can come from such a tiny throat! "Its exquisite vocalization defies description."

In speaking of this remarkable lark and canary-like little musician, Leander Keyser writes: "Beginning with exceedingly fine whistle which could not be heard far away, he descanted in sounds that it is impossible to convey in syllables. The best imitation of his song that I was able to make was the following: Tse-e-ek, tse-e-ek, tse-e-e-ek, cholly-cholly-cholly, che-cne-che, pur-tie, pur-tie!—the pur-tie accented strongly on the last syllable, and the whole performance closing with an interrogative inflection."

Thus with resonant song our cheering, little friends take leave for cool mountain retreats to engage in the serious duties of building nests and rearing little ones. They are seldom content to remain in altitudes of less than eight thousand feet and almost go beyond the upper limits of tree growth. As a rule, their partly prehensile nests are built on the ends of branches or tops of evergreen trees from ten to thirty feet above ground. They are neat and compact, made of bark fibers, moss, and the like, and lined with hair or feathers.

The delicate eggs, from five to nine in number, are whitish or buffy and usually spotted with light brown around the larger ends.

It is indeed interesting to watch these busy little kings nimbly peering and prying into nooks and corners of various trees examining for hidden insects, eggs and larvae. Often one sees them fluttering, like humming birds, up and down or along limbs minutely scanning in quest of scanty food. According to the the United States Department of Agriculture, these cheery, acrobatic wanderers are of inestimable value to orchardists. In referring to the good accomplished by the Ruby-Crowned Kinglet, a government bulletin issued in 1913, said: "Three-fourths of its food consist of wasps, bugs, and flies. Beetles are the only other item of importance (12 per cent). The bugs eaten by the kinglet are mostly small, but happily, they are the most harmful kinds. Treehoppers, leaf-hoppers, and jumping lice are pests and often do great harm to trees and smaller plants, while plant lice and scale insects are the worst scourges of the fruit grower—in fact, the prevalence of the latter has almost arisen to the magnitude of a national peril. It is these small and seemingly insignificant birds that most successfully attack and hold in these insidious foes of horticulture."

# A Lesson in Leadership

*By Frank C. Steele*

Leadership is one of the world's fundamental needs. There are millions of followers, but few real leaders. Men and women of great vision, of deep impulse, of love unfeigned—this is the type of leaders the world wants—the kind it is hungering for, calling for, and ready and anxious to accept and reward.

The Church—the Church of Jesus Christ of Latter-day Saints—is calling for this kind of leaders. The needs of the Church in its present-day complex organization, forced upon it by changing conditions, are many. Opportunities for service are manifold and wonderful. The heights beckon. This is the golden age of service to God and man. Who will enlist in the work of world redemption?

Many with righteous motives say to the Church: "Here am I, take me." Gladly the Church accepts this volunteer, and he soon finds himself on the firing line at home or abroad. Others, more timid but none the less sincere, await a call from the Church. And thus the ranks are filled.

Often there are failures.

And often these failures might be avoided by the adoption of a few essential principles of leadership.

One of these essentials is organization. Organization—that magic word on which Big Business of all kinds rests! What kind of an organization are you capable of building-up? Are you winning to you able and worthy assistants? Are you surrounding yourself with lieutenants and captains to relieve you of minor details? Or are you struggling manfully but vainly, to carry the whole burden alone?

Big Business is not a one man's job.

Now, Moses was a great leader. He was a chosen vessel of the Lord. He was a law-giver, a statesman, an executive, a prophet. But Moses for a time, made the identical mistake that many men and women in responsible positions are making in this day.

One day old Father Jethro came down from Midian to visit Moses, his son-in-law. The day after his arrival, according to the account in the Book of Exodus, "Moses sat to judge the people; and the people stood by Moses from the morning unto the evening.

"And when Moses' father-in-law saw all that he did to the people, he said. What is this thing that thou doest to the people? Why sittest thou thyself alone and all the people stand by thee from morning until even?

"And Moses said unto his father-in-law, Because the people come unto me to enquire of God:

"When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

"And Moses' father-in-law said unto him, The thing that thou doest is not good.

"Thou wilt surely wear away, both thou and this people that is with thee; for this thing is too heavy for thee; thou are not able to perform it thyself alone.

"Hearken now unto my voice, I will give thee counsel, and God shall be with thee. Be thou for the people to God-ward, that thou mayest bring the causes unto God;

"And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

"Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

"And let them judge the people at all seasons; and it shall be, that every great matter they shall bring unto thee, but very small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee."





# EDITORIAL THOUGHTS

## JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

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GEORGE D. PYPER, Associate Editor  
ALBERT HAMER REISER, Business Manager

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SALT LAKE CITY, FEBRUARY, 1923

### The Religion Classes

The Juvenile Instructor announces with much pleasure that, hereafter, it will be the organ of the Religion Classes of the Church as well as of the Sunday School Organization.

The Religion Classes have been organized to furnish week day religious instruction to children of elementary school age. This is made necessary by the wise provision in the constitution of our country that

religion shall not be taught in our public schools. Yet, the vast majority of American citizens believe that religious education should in some way parallel the secular instruction of our public schools. The Religion Classes are the attempt of the Church of Jesus Christ of Latter-day Saints to supply this need. In their generation of existence, the Religion classes have demonstrated their high power of service.

A Religion Class Department in each issue of the Juvenile will carry messages and aids to the Religion Class workers of the Church. Keep an eye on it.

The Religion Classes and the Sunday Schools have much in common, in method as well as in aim, and both organizations deal very largely with young people of the same age. We welcome heartily the monthly companionship of the Religion Classes, and extend to them our fervent good wishes for their success.

### Teachers to be Sincere and Exemplary

Superintendents seek *sincere* teachers for they realize that without that virtue failure will mark every move. Our beloved Superintendent, Brother McKay names that qualification as first on the list. He says:

"We may not possess pleasing features or an accumulation of other desirable attributes, but there is no reason why every Latter-day Saint cannot be *sincere*. As teachers let us put it before a testimony, because I cannot imagine anyone that is not *sincere* ever holding fast to the truths of the Gospel. The sincere man will get his testimony. We should all come to the truth eventually if every



man can be sincere. That will bring every man to a knowledge of the truth."

The Superintendent demands that his teachers shall be exemplary and that as far as their human weaknesses will permit they practice what they preach.

The old saying—"What you *do* speaks so loudly I cannot hear what you *say*,"—has now become a proverb and a true teachers' guide. It justifies the Superintendent in not only scrutinizing the work of his teachers on the Sabbath day but in asking, "What of the other six days?"

Do you stand four square in your business relations with your fellow men,

Are you clean and sweet in your conversation?

Are you free from the prevalent evils of the world?

Do you keep the Word of Wisdom, observe the law of tithing, and keep the Sabbath Day holy?

Do you attend your Sacrament meetings and faithfully and willingly re-

spond to the calls made upon you by those in authority?

The Sunday School Superintendent believes that no man or woman should teach on the Sabbath Day. who breaks any of the laws of God on the other six.

## Lincoln

Abraham Lincoln was a man of profound faith. He believed in God. He believed in Christ. He believed in the Bible. He believed in men. His faith made him great. His life is a beautiful commentary on the words: "This is the victory that overcometh the world, even our faith." There was a time in Lincoln's experience when his faith faltered, as there was a time when his reason tottered; but these sad experiences were temporary. It is easy to trace in the life of this colossal character a steady growth of faith. This grace in him increased steadily in breadth and in strength with the passing years, until it came to pass that his last public utterances show forth the confidence and the fire of an ancient Hebrew prophet.—*B. B. Taylor, D. D.*

## Father

"There is a Personal Father in Heaven"

*Alice Morrell.*

Father, I know Thee, and Thou knowest me;  
I never could pray to a cloud,  
I never could talk to a pillar of light,  
In silent converse, nor aloud.

Father, I love Thee, and Thou lovest me;  
For Thou, like my dear father here,  
Hast a soul that can love, and a heart that can grieve,  
And an eye to hold sympathy's tear.

Father, I trust Thee. Ah, trusteth Thou me?  
Oh, help me live worthy Thy love;  
So that all through my life the sweet presence I'll feel  
Of my Father who reigneth above.



# SIGNS of the TIMES



By J.M. Sjodahl

Stirring events have taken place in Europe lately. On the fourth of January the representatives of Great Britain, France, Belgium and Italy adjourned their conference in Paris on the Reparations problem without reaching an agreement, whereupon France sent a so-called "mission" into the Ruhr valley, Germany, to compel the payment of money alleged to be due. President Harding ordered the American troops on the Rhine withdrawn, and Germany broke off diplomatic relations with France and Belgium.

In order to understand the question at issue, it is necessary to remember the different meanings attached to the three terms, Restitution, Indemnity, and Reparation.

Restitution is the return of objects of every kind, as well as money and securities, carried away by the invaders. Indemnity is a sum of money imposed upon the vanquished enemy to cover the actual cost of the warfare such as the upkeep of the armies, expenses for arms and ammunition, etc. Reparation is payment for actual damage done to land and private or public property. The Versailles treaty, as I understand it, excluded the principle of indemnity, but imposed upon Germany and her allies the obligation of making restitution and reparation.

By the same treaty the entire question of reparations was referred to a Reparation Commission. The prime ministers of England, France, Italy and Belgium ignored the commission and took up the question, themselves, and fired ultimatums at the German government. However, on May 5, 1921, the commission, after the most careful examination of the figures presented, fixed the amount due at 132 billion gold marks.

Three questions then arose: (1)

How much of this money is due from Germany and how much from her allies? (2) How much has Germany and her allies paid on this account? (3) How much of it can Germany pay? This is the reparation problem, briefly stated.

Figures published by the Reparation Commission show that Germany up to May 1, 1921, had paid 11,400,000,000 gold marks, but the figures were not complete. The German claim is that up to May, 1922, the total amount paid was 45,600,000,000 gold marks. Here is one big item of controversy. Then, again, France claims that Germany is able to pay the full amount. Germany denies this. That is another subject of dispute, which Secretary Hughes has suggested to refer to an international commission of financiers.

It is to be regretted, I think, that the professional politicians did not leave the matter in the hands of the commission, as contemplated by the Versailles treaty. Had they done so, it would have been cleared up now and not left to hang as a threatening thunder cloud over the world.

## THE TURKS VICTORIOUS

The Lausanne conference, called for the purpose of formulating peace terms between Turkey and Greece, has not been any more successful than the Paris conference. The reports given out for public consumption give hope of a peaceful agreement. But that means that the Turks have won a stupendous diplomatic victory. It means that they have won back practically all that they lost by the war, and more. Among the monstrous decisions made is one by which 600,000 Greeks will be expelled from Turkish territory, and 400,000 Mohammedans be forced to leave Greece. Thus the Lausanne conference establishes the Turks in the Balkans

more firmly than ever. Indirectly it encourages the German war lords to emulate the example of the Turks and strike while Europe is still bleeding from her wounds.

#### GREAT BRITAIN'S DEBT TO THE UNITED STATES

In our own country an important conference between the British chancellor of the Exchequer, Stanley Baldwin, and the American commission on the war debt has been held in Washington. The British representative has stated that Great Britain is willing and able to pay, but that terms must be agreed on that can be kept without disturbing radically the economic conditions of the two countries. Senator Reed Smoot, who is a member of the commission, has stated his intention to ask Congress to confer upon it the authority necessary to make the best terms possible. The conference adjourned Jan. 18, with the understanding that further negotiations may be carried on through the British embassy in Washington.

The matter will then be adjusted without friction. Why could not France and Germany have adopted a similar rational method of settlement?

#### UTAH LEGISLATURE

The Fifteenth Legislature of the State of Utah met Jan. 8. If present signs do not fail, the anti-cigarette law will again come up for debate before that body adjourns. Some business interests want it repealed, on the plea that it is not being enforced. If that is good logic then every law that is being flagrantly broken should be repealed.

The law makes it illegal in this state to sell and to advertise cigarettes, and to smoke in public places including restaurants. It seems to me that this law should be enforced and not repealed, and particularly the clause against smoking in places where food is prepared and served. Let me state one, sufficient reason for this:

An Italian, Signor Puntoni, has ascertained recently by experiments, that very few kinds of disease germs are destroyed by tobacco smoke. The fact, therefore, is that if a smoker happens to carry about an assortment of deadly microbes in his mouth and respiratory passages, he is sure to deposit some of them with the smoke on the food served, when he blows clouds of soot over the tables. Is not the public entitled to the protection of the law against the menace of such ungentlemanly conduct? As it appears to me, to repeal the clause of the law that prohibits smoking in public places would be an injustice to a large portion of the community, not to say a crime of incalculable enormity.

#### OUR CIVILIZATION

Noting the political chaos in the world and the low moral status of which there is so much evidence, someone has recently said that the fix in which our civilization is at the beginning of the new year is very much like that of an automobile stuck in the mud, with a number of well-meaning persons pulling against each other, to get it out. They exert a great deal of energy without making any progress. Another has said, civilization is afire, and we stand by unmoved, blaming our neighbors for the entire disaster.

There is some truth in this view, but may it not also be that the fire and the tumult are but the tearing down of the old, dilapidated structure and the clearing of the ground for a new building, larger and better than the old one?

I am inclined to regard what is going on in that light when I read of the breaking up of empires and kingdoms and the fall of dynasties, but more especially when I notice the marvelous inventions of our day, that annihilate space and join the distant parts of the earth together into one unit.

Just consider! A hundred years ago it took three or four weeks to cross the Atlantic over to Europe. No passen-



ger, no message could go back or forth in less time. Today the trip can be made in two days by airplane, and a message can be sent over a wire in 45 seconds from New York to London. On January 6 it was reported that the owner of a radio set near London had actually heard songs and music produced on this side of the Atlantic. Truly, the oceans today are, for intercommunication, no wider than ordinary rivers were a century ago. And thus our globe is being consolidated.

Gradually, the world is being forced to come together, for the sake of taking

care of its common interests. America, Europe, Asia, Africa, and Australia, will of necessity become one country, as the American states of necessity had to become one, though with their own state and local governments. And then, through the proclamation of the Gospel and the outpouring of the Spirit in Pentecostal power, the hearts of men will be united, and willing to surrender all power and honor and dominion to our Lord, the rightful Owner and Redeemer of this world, and honor Him as the King of kings and the Lord of lords.



**TOOELE NORTH WARD SUNDAY SCHOOL OFFICERS AND TEACHERS**

**Back Row—(Left to right):** C. Martin Teltjen; H. B. Haynes; First Counselor in Bishopric, Wm. H. Cassity; Bishop A. L. Hanks; Geo. H. Hammond; Second Counselor in Bishopric, A. L. England.

**Second Row—**Effie Harsden, Alice McLaws, Agnes England, Ada Gillett, Lucile Johnson, Annie Miles, Hildred Nelson, Sarah McLaws, Sadie Smith.

**Third Row—**Rowena Harlow, Marcia Vowles, Jenn Nelson, Inez Madsen, Agnes Haynes, Myra Bowen, Lillian Orme, LaVon Glenn, Melba Orme, Millie Bryan, Iola Gee, Hilda Nelson, Josephine Stevens.

**Front Row—(Sitting):** First Assistant Superintendent, H. D. Smith; Superintendent W. W. Sagers; Second Assistant Superintendent, E. M. Reid.



# SUNDAY SCHOOL WORK

## Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

### Prelude

*Very slowly.*

EDW. P. KIMBALL.



### SACRAMENT GEM FOR APRIL, 1923

How great the wisdom and the love  
That filled the courts on high,  
And sent the Savior from above  
To suffer, bleed and die.

### Postlude



*Note:* Instructions on playing this Prelude and Postlude are given in the Choristers and Organists' Department.

### CONCERT RECITATION FOR APRIL, 1923

(Doctrine and Covenants, Section 1, Verse 17)

Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments.

#### Uniform Fast Day Lesson For April

Why do I believe that Joseph Smith was personally called by our Father in Heaven?

Concert Recitation, Doc. & Cov. 1:17.

Opening Song, "Oh, How Lovely was the Morning."

The main difference between our Church, the true Church of Christ, and the churches of the world, is the fact of

the Divine mission of the prophet, Joseph Smith. The teachings of many churches are similar. There is no other church that claims to be the restored Church; they make no claim of revelation and direct delegation of authority of the Priesthood.

Joseph Smith prayed to the Lord. He saw the Father and the Son, and heard their message. Other heavenly messengers visited him from time to time, and through him was organized the Church of Christ with power and authority from on high.

Why do we believe Joseph Smith was personally called?

Joseph himself bore testimony to the fact, and gave his life to seal his testimony.

We have also the testimony of others.

See Doc. & Cov., 20:2; 43:7; 20:2, 3; 21:10-12; 35:12; 177; II Nephi 3:11-15; Doc. & Cov. 135:3; 20:6-8.

Thus, we have the results that have followed the organization of the Church. The growth, the fulfillment of prophecy, and the blessings that have attended the Church.

Much valuable information can be obtained from Nephi L. Morris' book "The Prophecies of Joseph Smith and their Fulfillments."

Then, we may all have a testimony by doing the will of the Father and praying for a testimony. Have pupils get the testimonies of older friends.

Truly, no such results would have been possible, except Joseph had been personally and divinely called by our Heavenly Father.

## SECRETARIES' DEPARTMENT

*Albert Hamer Reiser, General Secretary*

### A Good Omen

January twentieth arrived and found the mail received by the General Secretary filled with Stake Annual Reports. The response with this report this year has been especially prompt and complete.

This, however, is only one of the virtues of the Annual Reports this year. They are very pleasing to look upon, which means that the Stake Secretaries have made their reports works of art in neatness and appearance. They have also, to a very charming degree, that highly prized virtue—truthfulness. They are uniformly accurate.

There is every good reason to expect that the reports which are yet to be received will measure up well to the high standard set by those which have already been received. It is hoped that they will redeem themselves in neatness, accuracy and completeness for what they lack in promptness. However, the greater hope is that they will have little, if any, to redeem. At this writing, it is possible for many not yet received to be prompt, since if they were mailed on the twentieth of January they will be prompt though not yet received.

The high quality of the Stake Reports is a genuine compliment to the Ward Secretaries, who fundamentally make such reports possible.

### A Favorite Pastime

Speaking of athletics, it has been said that athletic records are made to be broken. It is a common requirement of all athletic endeavor that the athlete, if he would succeed must strive with all there is in him and to the very limit of his capacity to excel. So the athlete's whole ambition is to establish his excellence by bringing it into favorable comparison with the acknowledged excellence of a record maker. He establishes his excellence beyond doubt, if he becomes a record breaker.

Such an ambition to excel seems to actuate many groups of Sunday School workers, who with marked success have undertaken to exceed their quotas of subscribers to the *Juvenile Instructor*.

Hillspring Sunday School of Alberta stake (Canada), with the aid of its branch at Twin Butte, went away over the top by securing twice as many subscribers as the quota called for. This is certainly a very commendable accomplishment.

Hagerman Sunday School (Idaho) shows promise of making as good a record. It has a good start with more than half again as many subscribers at the quota figure.

The contest is wide-spread and the results are very commendable. It seems to be a favorite pastime with Sunday School workers, as it is with athletics, to see how decisively they can break records.



# MISSIONARY SUNDAY SCHOOLS



*Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd*

## WORK FOR APRIL, 1923

### Theological Department

April 1. Uniform fast day lesson.  
April 8. Chapter 8 of text.  
April 15. Chapter 10 of text.  
April 22. Chapters 9-11 of text.  
April 29. Chapter 12 of text.  
Text: "The Apostles of Jesus Christ,"  
by Edward H. Anderson.—See Theological  
department, this issue.

### Intermediate Department

April 1. Uniform Fast Day Lesson.  
April 8. Chapter 9 of text.  
April 15. Chapter 10 of text.

April 22. Chapter 11 of text.

April 29. Chapter 12 of text.

Text: "A Young Folk's History of the  
Church," by Nephi Anderson. See Second  
Intermediate department, this issue.

### Primary Department

April 1. Uniform Fast Day Lesson.  
April 8. Lesson 12: Two Strange Dreams.  
April 15. Lesson 13: The Man Who Knew  
the Future.  
April 22. Lesson 14: The Dreams Fulfil-  
led.  
April 29. Lesson 15: A Cradle in a River.  
See Primary department, this issue, for  
detailed outline.

## The Twilight Hour

The time seems so long and so lonely  
When daddy has gone for the day,  
The children are anxiously waiting  
For twilight, when daddy can play.

They each have their own little playmates,  
Their balls and their skates and their toys,  
But all these are quickly forgotten  
If daddy will romp with his boys.

Oh it doesn't matter a moment,  
Which game he will choose for the day,  
For they will be ready for any  
If daddy will join them in play.

They climb on his back and his shoulders  
They wrinkle his clothes, pull his hair,  
But never a moment they worry  
For daddy's a sport and don't care.

Oh long in their hearts will they cherish  
The thoughts of that blest twilight hour,  
And when they are far from their childhood  
'Twill guide them, that loved unseen power.

That father will be their ideal,  
A place in their hearts he can claim;  
They'll bless and revere his dear memory,  
In manhood they'll honor his name.

*Ida R. Alldredge, Mesa, Arizona*





# CHORISTERS' and ORGANISTS' DEPARTMENT



*Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen*

## Suggestions on Playing the Music for Sacrament Gem

Use only light, soft stops of 8 ft. or 4 ft. Let the crescendo be made with the right knee-swell. After the crescendo in the second measure of the prelude, the tone should drop suddenly to pianissimo. The registration for the postlude should be a contrast to that used in the prelude. All notes should be held to their full length, and care used to secure a perfect legato in the third measure of both prelude and postlude. Under no conditions should 16 ft. stops be used, either in prelude or postlude.

## SONG ANALYSIS

**"When the Rosy Light of Morning"**  
No. 15 Deseret Sunday School  
Songs Tempo ♩ = 120

By P. Melvin Petersen

This song is written in four-quarter measure, four beats to each measure; the quarter note or its value equaling one beat (or count). Four quarter measure should be divided as follows when referring to accents: 1 loud, 2 soft; 3 light, 4 soft. Music "lives and moves" in the onward pulsing beat and flow of its rhythmic structure. This is expressed by the proper observance of recurrent strong and weak accents.

The outstanding rhythmic figure is the dotted eighth note followed by a sixteenth which gives added motion to the song. Let us remember that a dotted eighth note has three times the value of a sixteenth.

The first verse sets forth nature in her beauty on the Sabbath day. This should be sung joyfully with light voices. The second verse gives us the reason for meeting together in Sunday School; this should be sung with more earnestness and fervently, with a round, full tone. The third verse urges us to struggle to the end and makes the promise that if we do this "God will surely be our friend." This assurance should be expressed by the tone quality as well as by the words. If we feel this assurance or any other emotion our voices will more nearly express that particular emotion. The chorus makes a very strong plea to "haste away" without delay to the Sunday School. This is emphasized by the tenor and bass parts repeating "Then away, haste away" after the soprano and alto.

Tone quality is paramount in all singing; children especially, should be led to sing lightly. Avoid forced harsh singing. One way to obtain pure tone is to have children sing tones that are easy for them to sing. In your desire to get a hearty response, do not forget beauty of tone and devotional spirit of song. Remember that noise is not tone. Clear, clean-cut singing of the words will add greatly to the tone quality.

The soprano has the strong melody throughout; the alto is also melodic in character, making thirds and sixths in many parts of the song. This simple harmony is very attractive to most people and rather easy to sing. The bass and tenor parts are purely harmonic and are absolutely necessary to complete the harmonic structure. The tenor, and particularly the bass part, on the second and third staves, will be found very interesting because of the contrary motion with the soprano part.

Some suggestions in presenting the song to the school:

Read in unison, with true spirit and expression, one verse and the chorus.

Organist play entire song; chorister ask members of the school to listen for the beauty of the harmony.

Bass, tenor, alto and soprano sing each part separately. It is advisable to have organist play all part simultaneously while each part is singing so that singers may hear the tone relation.

Two or more parts may sing softly while others are drilling upon a particular part.

In part singing avoid letting children try to outdo the other parts by loud singing; on the other hand help them to understand that their part is only one of the whole.

The organist should study the text, and endeavor to aid the chorister in every way in the presentation of the song. Stops of bright color, both 8 ft. and 4 ft. should be employed, together with octave couplers. There should be no 16 ft. stops used, except in the passages for all four voices when they are singing full. Especially must the use of 16 ft. stops be avoided in the chorus where the soprano and alto sing the duet, as this plays the part one octave lower than these two parts are singing, and will make the parts thick and ugly. The rhythm can be marked if the song is played rather staccato. In any event the

organist must attack, and release all chords exactly as they are written and this will reproduce the light and spirited character that is desired by the text.

### Analysis of Organ Music

By Tracy Y. Cannon

**Andantino** by Lefebure Wely. Page 5 in "Reed Organ Album" by Frederick Archer.

**Foreword:** In accord with the announcement of the music committee of the General Board to analyze an organ piece each month, the first is here presented. For the present all the selections to be analyzed will be taken from the "Reed Organ Album," by Frederick Archer, published by G. S. Schriener. It will therefore be necessary for every organist to own this book. It may be purchased from the Deseret Book Company, Salt Lake City, Utah, or ordered through the local music stores for \$1.25.

Every organist is urged to study these analyzations carefully each month and to practice the pieces according to the directions given. Save this lesson for future reference as the instructions here given on how to practice will not be repeated.

### Instructions on how to Practice:

1. Preliminary study before practice at keyboard.
  - a. Note the name of the composer and find out if possible something concerning his life.
  - b. Look up the meaning of the name of the piece.
  - c. Learn the meaning of all words and marks of expressing occurring in piece. A small dictionary of music can be bought cheaply from music stores.
  - d. Notice key and time signatures. Decide how to count and figure out all note and rest values.
2. Keyboard practice.
  - a. Play piece through once without stopping to correct mistakes in order to get a general idea of its character.
  - b. Decide on general plan of registration (stops).
  - c. Divide piece into sections of four or eight measures according to its natural phrasing for technical practice.
  - d. Practice each section with each hand alone until every technical detail of notes and fingering is mastered.
  - e. Practice each section both hands together until perfect fluency is obtained.
  - f. Play piece through a number of

times for practice in smoothly connected sections.

- g. Make a detained study of registration and practice drawing and releasing the desired stop or stops at the precise moment they are to be manipulated.

- h. Practice for phrasing, marks of expression and interpretation.

**Note:** The value of slow practice cannot be overestimated. A piece should be taken at the proper tempo only when the technical details are fully mastered and it can be played with ease.

### Analysis:

Divide the piece into eight measure sections for technical practice. Observe that there are many tied notes. Be sure to hold them their full values. Play exceedingly legato. The perfect connection of tones is essential to the beauty of the selection. The fingering, especially in the right hand part, must be carefully thought out. Frequent changing of fingers on keys that are held down is necessary to a smooth legato performance. An example of such fingering occurs in the right hand part of the first three measures. Play the first chord with the first and third fingers, the second chord with the second and fourth fingers, the third chord with the third and fifth fingers changing to the second and fourth fingers on the second beat of the measure while the keys are still depressed. This will leave the fifth finger free to play the "d" on the third beat while the second finger still sustains the "f" sharp. It also prepares the hand to play the next chord with the first and fourth fingers.

The long lines over the measures indicate the phrases. Slightly shorten the last note of each phrase so that the phrases will stand out distinctly. Carefully observe all marks of expression. Make a *rallentando* at the end of the piece. Hold the last chord of the piece four beats. The tempo should be fairly slow but with a feeling of considerable motion. About eighty-four quarter notes a minute is the correct speed. Those who have metronomes can easily measure the rate of motion.

Use a soft 8 ft. stop throughout in the left hand part. For the first two lines use one or two 8 ft. stops that are moderately soft. Add a 4 ft. stop just before the last note in the second line. To do this smoothly shorten the first chord one half a beat to free the hand that draws the stop. At the end of the third line push in the 4 ft. stop, thus returning to the original registration. If the organ has enough stops change the tone color but keep the 8 ft. pitch.



# PARENTS' DEPARTMENT



*Henry H. Rolapp, Chairman; Howard R. Driggs, N. T. Porter, E. G. Gowans, Seymour B. Young, Charles H. Hart, George N. Child, and Milton Bennion*

## Uniform Fast Day Lesson For April.

Why do I believe that Joseph Smith was personally called by our Father in Heaven? (See Superintendents' Department for outline.)

### CHAPTER XXI.

#### Lying.

Parents are likely to be wilfully blind to the faults of their children, but some faults cannot be ignored. We are shocked when our child appears as a willful liar.

Lying means a purposeful intent to deceive by act or word, whether oral or written. Simply using the imagination, or creating or imitating in the field of imagination, is not necessarily a lie. Indeed, it may be a crime to crush a child's power of creating a world of imagination, provided it is a fair field. Nevertheless, one must be careful to aid the child in distinguishing between the world of fancy, and the world of fact. Daily training in the exactitude of statements of real facts is the best antidote for a fancy that has run out of its bounds.

There is a form of lying that may be called protective lying. This form of lying appears among children who have not yet learned the difference between being good and seeming good. Never ask a question that will tempt your child to indulge in protective lying, and never punish severely enough to encourage it. Many parents, especially ultra-religious parents, are thoughtlessly tempted to use God as their ally. In so doing they becloud the vivid memory of childhood by the thought of a police-detective Deity. True, God was there, but not as a spy. If necessary better use the regret of a guardian angel at the wrong doing of the child.

Protective lying presents a more serious problem with older children. The cure lies early in life. Truth-telling is as much a habit as lying is. It is more easily practiced. It draws on the powers of observation and memory, rather than on those of imagination. Help children at every turn of life to be right—right in thinking, saying and doing.

Truth-telling is not a separable virtue. You can not expect a boy to speak the truth if you do not train him to do the truth in his play and other things. Two things ordinarily make sure of a truthful statement instead of a protective lie; first, that the boy has been trained to seeing and stating things as they are; and, secondly, that there has been developed a recognition for higher considerations than either escape from punishment or the winning of your approbation.

At the crisis, when we meet the lie on the lips of the child, what is to be done? First, do not wait until you meet it; train the child to the truthful life. Second, be sure you do not make too heavy moral demands. Everything depends upon what you have been doing for the training of that child. He can not solve moral geometry if simple addition has been neglected in his training.

Punishment by the blow or immediate sentence is futile. Help him to see that lying strikes at the root of social relations, of all friendships and destroys social confidence. Remember also that we teach children by what we are and not merely by what we say. At the moment, however, we can make the deepest impression on the child by insistence on the importance of the actual, the real, and the exactly true.

#### Topics for Discussion

1. What is a lie? When is a lie not a lie?
2. With what safeguards should parents surround the fanciful tales of their children's imagination?
3. What will you do when you catch your child in an outright lie? What is a protective lie?
4. In what ways are parents to blame for forcing children into protective lying?
5. Why is it important to distinguish between an offence and the offender?
6. As a means of treatment against lying, what are the relative values of (1) physical punishment; (2) insistence upon disclosing the whole truth; and (3) impressing the offender with your abhorrence of the offense?





# THEOLOGICAL DEPARTMENT



*John M. Mills, Chairman; George H. Wallace, Robert L. Judd and Albert E. Bowen*

## First Year—The Apostles of Jesus Christ

### LESSONS FOR APRIL

**First Sunday, April 1, 1923**

#### Uniform Fast Day Lesson

Why do I believe that Joseph Smith was personally called by our Father in Heaven?

(See Superintendents' Department for outline).

**Second Sunday, April 8, 1923**

#### The Death and Later Appearance of Christ

#### Chapter 8—The Apostles of Jesus Christ

Aim: Same as for lesson 7.

1. Christ's death and burial.
  - a. None of the Apostles near.
  - b. Some of the women followers of Christ stood afar off.
2. Christ's resurrection.
  - a. The word to Peter and John—their arrival at the grave.
  - b. The appearance to Mary.
  - c. Christ appears to other women.
  - d. He then appears to Peter.
  - e. On the way to Emmaus.
  - f. His visit to the Apostles.
  - g. Again when Thomas present.
  - h. At the Sea of Galilee.
  - i. To James.
  - j. To Paul.
3. The certaintiness of a corporeal resurrection.
4. The lesson to Peter.
  - a. "Feed my sheep."
  - b. Commission to teach the Gospel.
5. The ascension.

**Third Sunday, April 15, 1923**

#### The Resurrection

#### Chapter 10—The Apostles of Jesus Christ

Aim: The resurrection is an actual coming forth of the body.

1. The testimonies of Christ's apostles in Judea.
  - a. Peter saw Him time and time again before His ascension.

b. Paul saw Him only, so far the record goes, on the Damascus road.

2. The testimonies of those on the American continent.
  - a. His apostles.
    - (1) Who they were—name them.
  - b. His visits to them.
3. His appearance to Joseph Smith.
  - a. In the form of a man.
4. Christ's resurrection a symbol of redemption of the human race.

**Fourth Sunday, April 22, 1923**

#### Chapters 9-11 "The Apostles of Jesus Christ"—Acts I

Aim: The great Gospel plan survived even though Christ had departed.

1. The historical events from the time of and after the ascension were set out in the Acts of the Apostles.
  - a. Written by Luke.
  - b. The story of Peter and Paul.
2. His ascension after 40 days with His original Apostles.
  - a. His promise of the Holy Ghost.
3. Filling the vacancy in the quorum.
  - a. Matthias selected.
  - b. Continuity and maintenance of Gospel plan and quorum.

**Fifth Sunday, April 29, 1923**

#### The Holy Ghost

#### Chapter 12—"The Apostles of Jesus Christ"

Aim: Our Heavenly Father does not leave His Church and servants without Divine guidance.

1. Christ has taught and sustained His Apostles and disciples, while with them; after His departure He sent the Holy Ghost.
  - a. Who is the Holy Ghost? Make special assignment of this topic.
2. The day of Pentecost.
  - a. The Apostles gathered together.
  - b. The crowd present made up of people from all parts.
3. The Holy Ghost descends upon Peter and the other Apostles.
  - a. Their power as a result.
  - b. Peter's declaration.
  - c. The wonderful manifestation.

## Advanced Theological

### LESSONS FOR APRIL

#### Doctrine and Covenants

First Sunday, April 1, 1923

#### Uniform Fast Day Lesson

Why do I believe that Joseph Smith was personally called by our Father in Heaven?

(See Superintendents' Department, this issue, for outline.)

#### Note to Teachers:

It must be kept constantly in mind that lessons three to ten are not intended as a study of contents of the revelations. It is also not intended that the details of Church History should here be dwelt upon. The purpose is to furnish the historical setting of the revelations; that is, to associate the giving of the particular revelations with the historical events calling them forth. The doctrines of the book—the contents of the revelations—will be studied in lessons eleven and following.

If these observations are kept in mind the lessons will not be formidable as they at first may appear. The teacher should select from the references any subject as best suited for individual needs.

The references to Cannon's *Life of Joseph Smith* (C. J. S.) apply only to the o'd edition.

Second Sunday, April 8, 1923

Lesson 9. Seventh Division—Secs. 113, 132, 135-136, March, 1838—January, 1847

1. The Church named and temple to be built at Far West. Sec. 115; C. J. S., p. 228.
2. Adam-ondi-Ahman. Sec. 116; C. J. S., p. 228.
3. In Liberty Jail. Secs. 121, 122, 123, C. J. S., p. 252-283.
4. A temple in Nauvoo commanded, etc. Sec. 124; C. J. S., pp. 313-321, 340-349.
5. The Saints in Iowa. Sec. 125; C. J. S., p. 345.
6. The persecutions of 1842. Secs. 127, 128; C. J. S., pp. 380-400.
7. The martyrdom. Sec. 135; C. J. S., pp. 487-494.
8. Explanation of scripture. Sec. 113.
9. Revelations to individuals.
  - a. David W. Patten, sec. 114; C. J. S., pp. 224, 225.
  - b. William Marks and others, sec. 117.

- c. Brigham Young, sec. 126.
10. Instructions relative to building up the Church.
  - a. The twelve Apostles, sec. 118; C. J. S., p. 228.
  - b. Tithing a law, sec. 119.
  - c. Tithing, sec. 120.
  - d. Presidency in the Priesthood, etc., sec. 124.
  - e. Baptism for the dead, secs. 127, 128.
  - f. Three grand keys, sec. 129; C. J. S., p. 404.
  - g. Important items of instruction, sec. 130; C. J. S., pp. 402-404.
  - h. Remarks at Ramus, sec. 131.
  - i. Celestial marriage, sec. 132; C. J. S., p. 411-415.

Third Sunday, April 15, 1923

Lesson 10. The Preface to the Book—Sec. 1

1. History of sec. 1. H. C., 1, p. 221-225.
2. Analysis of sec. 1.
  - I. The introduction (v 1-7).
    - a. The speaker and the command (v 1).
    - b. A message (v 2, 3).
    - c. Messengers (v 4-6).
    - d. The guarantee of truth (v 7).
  - II. The preface proper (8-36).
    - a. The authority of the messengers (v 8-10).
    - b. Necessity for the message (v 11-16).
    - c. The restoration of the Gospel (v 17-23).
    - d. The purpose of the book (v 24-30).
    - e. Necessity of obeying the commandments (v 31-33).
    - f. The destiny of man (v 37-39).
  - III. The conclusion (v 37-39).
    - a. A guarantee of truth.
    - b. The seal
3. The conformity of sec I to correct literary standards. Preaching and public speaking, pp. 306-314.

Fourth Sunday, April 22, 1923

Lesson 11. The Giver of the Revelations—God. (Lectures on Faith, 2, 3, and 5)

1. Existence.
  - a. Declaration—1:24, 39; 88:50.
  - b. Evidences, L. O. F. 2.
2. Personality, L. O. F. 5.
  - a. Reasons with men, 50:10-12; 61:13.
  - b. Saw the Lord, 107:49, 54; 110:2, 3; 93:1; 67:12.
  - c. Description. 133:48, 49.
3. Why He is God—132:20.

4. God's attributes, L. O. F. 3.
  - a. Eternal, 20:17, 28; 93:23, 29; 19:10; 121:32; 88:13; 35:1.
  - b. Unchanging, 35:1; 20:17.
  - c. Merciful, 3:10; 50:16; 70:18; 76:5; 84:102; 46:15; 101:9; 64:10; 97:2.
  - d. Truthful, 3:2; 39:16; 62:6; 85:10; 93:26; 66:12; 82:10; 84:102; 88:5-7.
  - e. Love, 6:20; 133:52; 121:41; 112:11; 12:8; 4:5.
  - f. Requires obedience, 104:6; 58:30-33; 63:5, 58.
  - g. Wrath and indignation, 87:6; 63:32; 1:13; 61:20; 82:6; 5:8; 19:15; 56:1.
  - h. Just, 84:102; 88:40; 97:2; 3:4; 38:26; 82:4; 107:84; 10:28.
5. God's power.
  - a. Limitless, 62:1; 100:1; 60:4; 133:61; 19:14; 132:40.
  - b. Principle of action, 83:13; 121:36.
  - c. Nature of, 88:13, 47.
  - d. Vested in Priesthood, 121:36; 50:27.
  - e. Miscellaneous, 121:4; 58:30-33; 76:10; 11:21; 90:10; 1:36; 11:10; 61:27.
6. God's Abode, 88:13; 130:7, 8.
7. God's messengers—the angels.
  - a. Definition, 129:1, 4; 132:15-17, 37.
  - b. Residence, 130:4-7; 76:21.
  - c. Work, 43:25; 29:42; 45:45; 63:54; 76:88; 84:42, 88; 103:20; 136:37; 84:28; 86:5; 88:98.
  - d. Knowledge, 49:7; 90:34.
8. Omniscience, 130:7-11; 88:5-13.
9. The Fatherhood of God.
  - a. Spirits eternal, 93:21-23.
  - b. Spiritual creation, 29:30-33; 49:17.
  - c. Father of Christ, 27:14; 76:13; 93:21; 35:2; 6:21; 10:57; 11:28; 14:9.
  - d. Father of Adam, 29:34; 107:53-56; 27:11; 84:16.
  - e. Sons and daughters of God, 76:24.
  - f. Adam our Father, 29:34; 27:11.
  - g. God—The Creator of All, 88:41; 20:17, 18; 14:9; 77:12; 93:10; 76:13.

Fifth Sunday, April 29, 1923

Lesson 12: The Giver of the Revelations  
—God, (continued)

5. God's power.
  - a. Limitless, 62:1; 100:1; 60:4; 133:61; 19:14; 132:40.
  - b. Principle of action, 83:13; 121:36.
  - c. Nature of, 88:13, 47.



## SECOND INTERMEDIATE DEPARTMENT



Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks and  
T. Albert Hooper

### First Year—Church History

#### LESSONS FOR APRIL

First Sunday, April 1, 1923

#### Uniform Fast Day Lesson

Why do I believe that Joseph Smith was personally called by our Father in Heaven?

(See Superintendents' Department for outline.)

Second Sunday, April 8, 1923

#### Lesson IX—Church History

#### Bitter Opposition Proved the Strength of the Foundation of the Church

Pupils' Text: "A Young Folks' History of the Church," Chapter 9.

Teacher's References: One Hundred Years of Mormonism, chapter 6 or Essentials of Church History last half of

chapter 13, pages 99-104 or Life of Joseph Smith, chapter XIII and XIV; or Church History, Vol. I, latter half of chapter 9 beginning on page 86 to page 96; all of chapter 10.

Make your own outline for this lesson, keeping in mind an aim similar to that suggested by the title of the lesson.

Recall opposition of enemies to Christ, Columbus, Martin Luther and great reformers.

Show the hope that inspired them forward and the encouragement from the Lord as revealed by the writings of the Prophet. Church History, Vol. I, chapter X, pages 98 to 101.

Apply the experiences of opposition and disappointments to each child's life, showing that in righteousness we must gain strength to see us through to success. The invisible tempter is often the strongest enemy we have to overcome, especially if our cause is for truth. We must expect it and be prepared to meet it. The Book of Mormon beautifully tells us that there must be opposition in all things. II Nephi chap. 2:11, 13.



**Third Sunday, April 15 1923****Lesson X—Church History**

**Parley P. Pratt, one of the First Missionaries was a Pillar of Strength to Our Church**

Pupils' Text: "A Young Folks' History of the Church," Chapter 10.

Teacher's References: One Hundred Years of Mormonism, pages 121 to 123, also 135 to 138 or Church History, Vol. I, chapter II beginning on page 118; or Life of Joseph Smith, chapter XV; or Essentials in Church History, chapter XIV; Autobiography of Parley P. Pratt.

As far as possible make this lesson a biographical narrative. As a history of a devout man Parley P. Pratt's biography it worth reciting to the young people of our Church. He believed firmly in the teachings of the Gospel and labored zealously for its success.

In a simple way the story can be outlined something like this:

1. As an American boy, Parley P. Pratt lived as a frontiersman near the wilderness on the Indian border-lands.
2. As a youth he had rich religious convictions and readily espoused the Gospel as taught by Joseph Smith.
3. As a young man he performed difficult missionary labors. (Have pupils tell the story of Chapter 10 in our text.)
4. As a mature man Parley P. Pratt became an influential leader and a great writer.
5. Opportunities for preaching the Gospel are greater in our day than in his day.

Emphasize the value to the Church of the itinerary of the first missionaries.

**Fourth Sunday, April 22, 1923****Lesson XI—Church History**

Pupils' Text: "A Young Folks' History of the Church," Chapter XI.

Teacher's References:—One Hundred Years of Mormonism, pages 124 to 134; Essentials in Church History, chapter 15; History of the Church, Vol. I, chapter XII, pages 126-128; Doc. and Cov., Section XXXIV.

Weave the whole story of the lesson around the life of Orson Pratt.

Outline it similar to the biography in lesson X. With several others the Pratt brothers were loyal to the Prophet

through his vicissitudes. Although other characters may be mentioned as having done more at that particular time still the life's work of Orson Pratt and his great learning, and devotion to the Gospel make his biography worthy of special consideration. He was prominently identified with the westward movement of the Church, and was the first to enter the Great Salt Lake Valley, the final permanent settling place of the Saints.

**Fifth Sunday, April 29, 1923****Lesson XII—Church History**

**Central Gathering Place of Zion Established**

Pupils' Text: "A Young Folks' History of the Church," Chapter XII.

Teacher's references:—One Hundred Years of Mormonism, pages 135-149; Life of Joseph Smith XVII; Essentials in Church History, chapter 16; Church History, pages 188-199; Doc. & Cov. sec. 57.

What is the meaning of Zion?

It has a peculiar significance to the Latter-day Saints and refers to the Promised Land or America as a heritage of God's chosen people. In ancient Scripture it has reference to the Living Temple of Jehovah whether heavenly or earthly. In the Book of Mormon it seems to refer to the New Jerusalem or God's dwelling place in the promised land. Its dedication and location therefore, in the geographical center of America, had much meaning to the Saints. Independence and Jackson County was the Center Stake of Zion.

The pledges entered into are typical of the need of similar pledges today to make of our glorious country the Land of Zion indeed.

Call attention to the great distance from Kirtland, Ohio, to Jackson County, Missouri, on the western edge of the State. Picture the move in that day across the sparsely settled country. That part of the State had just been released as Indian land and thrown open to settlers. Describe the kind of country it was, its fertility, etc.

**Third Year—"What it Means to be a 'Mormon' "**

**LESSONS FOR APRIL****First Sunday, April 1, 1923****Uniform Fast Day Lesson**

Why do I believe that Joseph Smith

was personally called by our Father in Heaven?

Teachers will please refer to the superintendent's department, this issue, for a discussion of this topic.

### Second Sunday, April 8, 1923

#### Chapter 8—Martin Luther

Suggestions to teachers:—If you would teach this lesson well, obtain a biographical sketch of the life of this great man. Do not be content with the meagre outline given by the author. Keep in mind that in all turns in his life, it is evident that the Lord directed his course, in order to make of him an instrument to bring about the work of the reformation.

See that the class has at least a fair conception of the exciting conditions of that day.

Let them give their views of this man, Luther, and tell what in his life appeals to them. Any text book in medieval history, any encyclopedia or Roberts' "Outline of Ecclesiastical History" will give you this information.

### Third Sunday, April 15, 1923

#### Chapter 8—The Reformation

Suggestions to teachers:—How much have you read about the reformation? Are you able to give to your class clear-cut ideas of what brought about the reformation? You should be able to trace Luther's course so clearly that your boys and girls can see the events following each other, and finally effecting the religious awakening of the people. It will require study and thought on your part. Every library is abundantly supplied with material on this subject.

Lay stress upon these two facts, and see that your class gets them firmly established:

First:—Luther's first intention was to purify the Catholic church, not to break away from it.

Second—When he did finally establish an independent church he did so without any authority from the Lord, ac-

cording to his own confession.

It is important that when the class discuss this lesson these two thoughts be made clear.

### Fourth Sunday, April 22, 1923

#### Chapter 10—Need of Heavenly Restoration

Suggestions to teachers: See if the distinction is clear in the minds of your class between the right to preach and the right to organize a church and administer the ordinances of the Gospel. Luther did both, one with full right and the other without authority. The class must be led to see how the Lord eventually had to come down and authorize some one to establish His true Church.

Tell the class about the work of other reformers, how a general religious revival followed; how the churches were intolerant of each other; why the Puritans were forced to find a new home; how they in turn, became persecutors. All this should impress the class with the fact that the true church was not among them.

### Fifth Sunday, April 29, 1923

#### Lesson 11—Joseph Smith

Suggestions to teachers:—The text contains only part of Joseph Smith's wonderful story of his mission. Put the whole text as given in the Pearl of Great Price in the hands of the class. Let them read it aloud today and comment freely on the important phases.

This was one of the most important visitation in all history. Get that thought over to the class. Test the class to determine how deeply they feel the truthfulness of Joseph Smith's statement that he actually saw the Father and the Son.

Have the class recite the passage in James, referred to by the prophet.

Warning: In having this text read for this occasion, remember that we suggest this departure on account of this being the prophet's own story. Select a good reader who will impart the necessary spirit and emotion to this story.





# FIRST-INTERMEDIATE DEPARTMENT



*George M. Cannon, Chairman; Josiah Burrows, John W. Walker, Adam Bennion, and Alfred C. Rees*

## First Year—Book of Mormon

### LESSONS FOR APRIL

#### The Story of the Nephite People

First Sunday, April 1, 1923

#### Uniform Fast Day Lesson

Why do I believe that Joseph Smith was personally called by our Father in Heaven?

(See special article in Superintendents' Department.)

Second Sunday, April 8, 1923

#### Lesson 9. The Man Who did not Believe in Christ

Text: II Nephi 6:1, 2, 8; 9:6-12, 19-27; Jacob 1:15-19; 2:1-20; 3:1-5.

- I. Jacob shows why the Nephites should believe in Christ.
- II. Sherem, the anti-Christ.
  1. The kind of man he was.
  2. His false doctrines.
  3. His controversy with Jacob.
  4. The sign, his misery and death.

Aim: Signs encourage the faithful, and are for believers.

Illustration: The Temptation of Jesus; Peter rebukes Simon the sorcerer.

Application: Develop by questions as to how the children are influenced by the powers of good and evil. What will evil companions do for you? What use can you make of good companions?

Third Sunday, April 15, 1923

#### Lesson 10—A Long Lost People Found

Text: Book of Jarom and Book of Omni.

- I. Apostasy among the Nephites.
- II. The Lamanites.
  1. A wild, savage people.
  2. War between the Lamanites and Nephites.
- III. A long-lost people found.
  1. Mosiah and his followers seek a new home in Zarahemla.
  2. They arrive in Zarahemla.
  3. Condition of the people of Zarahemla.

Aim: The Lord's purposes are mani-

fest in the preservation of the righteous among His people.

Illustrations: The children of Israel in the Wilderness; The preservation of the Pioneers; Missionary experiences.

Application: What is a righteous man? What are some of the things that religious people do? Which of these do you follow in your life? In what way will prayer help?

Fourth Sunday, April 22, 1923

#### Lesson 11. The King Who Worked for His Living

Text: Words of Mormon. Mosiah. 1-6.

- I. King Benjamin.
  1. Parentage and birth.
  2. His Godly life.
  3. He becomes king.
- II. The alarm of war.
  1. The Lamanite invasion.
  2. The victory and the celebration.
- III. The King's ministry.
  1. His discourse from the tower.
  2. The message of the angel delivered.
  3. The power of God manifested.
  4. The covenant of the Nephites.

Aim: Godly, prayerful life will keep us in communion with the powers of heaven.

Illustration: Incidents from the life of Wilford Woodruff.

Application: What is meant by a covenant or promise to serve the Lord all the days of our life? What was the occasion for King Benjamin's wonderful discourse? What use do you make of the teachings received in our meetings?

Fifth Sunday, April 29, 1923

#### Lesson 12. The Man Who Would Have His Own Way

- I. The War with the Lamanites.
- II. The disobedience of Zeniff—its results.
- III. Zeniff and his followers in the land of Nephi.
  1. The treaty with King Laman.
  2. Twelve years of peace.
- IV. Sad experience of the people of Zeniff.



1. Lamanite attacks.
2. Death of Zeniff.
3. Lessons to be learned from his life.

**Aim:** The Lord requires strong characters in His Church; their strength lies in humility and obedience.

**Illustrations:** Incidents in the lives of Presidents Brigham Young, John Taylor and other pioneer leaders.

**Application:** Question the children as to what constitutes a strong character. Further questions may develop the value of humility, faith, courage, etc.

### Third Year—Life of Christ

#### LESSONS FOR APRIL

**Text Book:** "A Life of Christ for the Young," Weed

**First Sunday, April 1, 1923**

#### Uniform Fast Day Lesson

Why do I believe that Joseph Smith was personally called by our Father in Heaven?

(See Superintendents' Department for outline.)

**Second Sunday, April 8, 1923**

**Lesson 9—In His Temple: Nicodemus**

**References:** Chapter XVII of text; also Matt. 21:1-17; Mark 11:15-19; Luke 19:29-48; John 2:13-16.

**Aim:** The House of the Lord should be kept sacred.

The teacher should study the passages in the Bible in the four references given. The incidents preceeding the visit to the temple are given in various forms, but the action of the Savior in enjoining reverence for His Father's house is impressive in each.

**Application:** By a series of questions draw out from the class the uses to which our houses of worship may be properly put; the nature of activities fit for such places.

Following is a type of questions to be given:

1. Name a sacred building.
2. Why are meetinghouses built?
3. What is meant by "dedicating" a meetinghouse?
4. How can we carry out the spirit of that dedication?
5. What benefits do we receive by

observing the sacredness of our meetinghouse?

**Third Sunday, April 15, 1923**

**Lesson 10—Healing of a Nobleman's Son**

**Reference:** Chapter XIX.

**Aim:** Spiritual blessings come through faith.

**Suggestions to teachers:**—Ascertain from the class if healings through administration by the Priesthood have come under their personal observation. Let them recite such cases.

Tell the story of the healing of the nobleman's son.

Bring out the fact that faith made possible the healing of the son, even though the Savior was not at the sick bed. Show how in our own time, too, faith can be successfully exercised by the sick and their family, even in the absence of the elders.

Perhaps you or members of the class know of such cases.

As a conclusion show how, by lack of faith, blessings are withheld. Cite the case of Jesus in Nazareth as against His reception in Capernaum. (See Matt. 13: 53-58; Mark 6:1-6; Luke 4:16-30. Quote especially Matt. 13:58.)

**Fourth Sunday, April 22, 1923**

**Lesson 11—The Pool of Bethesda, and A Sabbath Day in Capernaum**

**References:** Chapters XXI and XXIII.

Besides reading the chapters in our text, see also Matt. 12:1-13; Mark 2: 23-28; Luke 6:1-11; John 5:16.

**Aim:** Our activities on the Sabbath day should be in keeping with the spirit of the Gospel.

By way of introduction state that each Sunday morning in the Sunday School, we sing beautiful songs telling us of the Sabbath as a day of rest. The song "Sweet Sabbath Day all Hail to Thee" is such a song. Have the words read by a member or by members of the class.

This will lead up to the thought as to: first, the kinds of activities from which we should rest; second, the nature of the activities in which we should engage. Show the contrast.

Now tell the story of the Savior's experiences on the Sabbath as related in the text: first, the healing; second, plucking of the corn—bringing out the thought that the Savior observed the Sacred day

in a manner that He knew was right, irrespective of the wrong notions entertained by His accusers.

#### Application:

Impress your boys and girls with the desire: first, to know how they should observe the Sabbath; second, to have strength to do it, no matter what others may say.

Fifth Sunday, April 29, 1923

#### Lesson 12—A Leper and a Paralytic Healed—The Call of Matthew. The Twelve Apostles

References:—Chapters XXIV. XXV.

**Aim.** The Savior can not only heal the sick but also can forgive the sinner. For account in the Bible of the cleansing of the leper, see Matt. 8:1-4; Mark 1:40-

45; Luke 5:12-16. For healing of the paralytic see Matt. 9:1-8; Mark 2:1-12; Luke 5:17-26. It will be of much interest to the pupils to memorize the names of the twelve apostles. This may be done from the text book comparing also with Luke 6:13-16. Also page 26 of "Ancient Apostles" by David O. McKay.

What does the fourth Article of Faith say?

Teachers should then explain that repentance must always come before the Lord will forgive. Show that the Sacrament is given to the boys and girls each Sabbath in order that they may promise the Lord to overcome their mistakes and faults and do better in the future. An opportunity is given to the teachers to stress the importance of partaking of the Sacrament worthily. The outstanding thought in all this lesson is that forgiveness comes only after repentance.



*Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, Bessie F. Foster and Mabel Cook*

#### LESSONS FOR APRIL

First Sunday, April 1, 1923

#### Uniform Fast Day Lesson

Why do I believe that Joseph Smith was personally called by our Father in Heaven?

**Reference:** Uniform Fast Day Lesson As outlined in the Superintendents' Department.

#### Preview of April Lessons

1. How did Joseph's trust in our Heavenly Father help to bring about the fulfillment of his dreams.

2. How did Joseph's undiscouraged acceptance of his lot and his unwavering faith in the Lord bring him to greatness?

3. How does Joseph's treatment of his family show his greatness?

4. State how the Lord, using wholly natural means, protected and prepared a great leader for the work of deliverance of His people.

5. How can you prepare for your mission on earth?

#### Aim:

Our Heavenly Father sent Joseph Smith to each so that we might have a good church with good Sunday Schools good Primaries and many other good things in it.

#### Point of Contact:

How many of you go to Primary? Why do you like to go? Why do you like to go to Sunday School? Yes, to learn good things and to feel right.

#### Lesson Statement:

In our Church we have good meeting houses and in them we learn about that good prophet who started the Church in these days. Who was the prophet that started the Church in our day? Yes, it was Joseph Smith. Shall I tell you how he came to start the Church?

For a long, long time there was no true Church on earth. It was too bad there wasn't, for people were not learning what was right and were not doing what was right. Our Heavenly Father wanted them to do right, so one day, while Joseph Smith, who was then only a boy, was praying, he came with Jesus

right down to the spot where Joseph was. They knew what Joseph was praying about. Do you? Yes! That's right, the boy wanted to know which was the true Church. Jesus told him that none of them was true, but that Joseph should organize the true Church. And that is what he did. And that is our Church. So we know that our Heavenly Father appointed Joseph Smith to organize our Church. And He gave it the name, "The Church of Jesus Christ of Latter-day Saints."

We know by another thing that our Heavenly Father wanted Joseph Smith to start this Church. Once Joseph and Oliver Cowdery were by a beautiful river way back in Pennsylvania. They had been praying. An angel came down and laid his hands on their heads. He gave them the Priesthood. What is the Priesthood? You don't know? Well, it's the right to do things for the Lord; like baptize; like blessing the Sacrament. Now Joseph could baptize, bless the Sacrament, and many other things. That is how he got the right to start our Church, because Heavenly Father, Jesus, and the angels gave him the right.

#### Application:

Don't you think you ought to be the best boys and girls in all the world? Don't you think you ought to do what the

Prophet Joseph taught you? What the bishop tells you?

#### Second Sunday, April 8, 1923

##### Lesson 12. Two Strange Dreams

Text: Genesis 37.

Reference: Bible and Church History Stories, pp. 67-72.

#### Third Sunday, April 15, 1923

##### Lesson 13. The Man who Knew the Future

Text: Genesis 39, 40, 41.

Reference: Bible and Church History Stories, pp. 73-77.

#### Fourth Sunday, April 22, 1923

##### Lesson 14. The Dreams Fulfilled

Text: Genesis 42, 43, 44, 45, 46, 47:1--13.

Reference: Bible and Church History Stories, pp. 77-85.

#### Fifth Sunday, April 29, 1923

##### Lesson 15. A Cradle in a River

Text: Exodus 1, 2:1-10.

Reference: Bible and Church History Stories, pp. 85-91.



## KINDERGARTEN

## DEPARTMENT



Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love Gee

#### LESSONS FOR APRIL

##### First Sunday, April 1, 1923

##### Uniform Fast Day Lesson

Why do I believe that Joseph Smith was personally called by our Father in Heaven?

Text: History of Church, Vol. 1, pp. 2-16, 18, 71; Sunday Morning in the Kindergarten, Lessons 62, 63, 64 from a Second Year Outline.

#### References for Teachers:

Pearl of Great Price; extract from History of Joseph Smith, p. 69; Doc. & Cov. 13; also 107; read note 2 in lecture ten from Articles of Faith, by Talmage; see Superintendent's Department in Juvenile, See Juvenile, Dec. 1920, Kindergarten Department for story.

#### Notice:

Teachers must attend their union meetings where they will get the helps for presenting the lessons to the class.

Suggestions for giving this subject on Fast Day. After the teachers have read the references, referred to and have come to the conclusion, why they themselves believe that Joseph Smith was called of God, then they should study the stories suggested so that when presenting the story to the class they can bring out reasons why Joseph was specially called of God and how he was prepared for it.

#### Suggestive Material for Month of April

#### Songs for Month:

"Jesus and the Children," p. 8; "Jesus Our Loving Friend," p. 59; "Easter Song," p. 10 Kindergarten and Primary Songs; "Jesus Once was a Little Child,"



Primary Song Book. Also use songs taught last month, as they will fit in with this month's thought very nicely.

#### Rest Exercise for Month.

1. Nature awakening; flowers, return of birds, butterflies.

2. Picking flowers and carrying to those who are ill.

3. Use the Easter Song from Patty Hill; also "In My Little Garden Bed"—Emily Poulson Finger Plays.

#### Aim for Month:

By keeping God's commandments we show our gratitude to Him for the loving service of His Son Jesus Christ.

See January Juvenile for program to be carried out each Sunday.

#### Note:

How many teaching groups are holding preparation meetings? If you are not, is it not possible for you to do so? All the teachers could meet first at one home and then at another and plan the work together. Where this is done we find a better spirit and far better work. Each one then knows just what the other one is expected to do.

#### Second Sunday, April 8, 1923

**Subject: The Savior's Ministry Among the Nephites**

#### Suggestions:

In telling this story, lead the children to see Christ's mission was not only among the Jews, but among the people on this continent; that he was introduced to the Nephites by His Father in Heaven just as He was introduced to John the Baptist.

Show the children how Jesus taught the same truths to the Nephites as He did to the Jews.

#### Third Sunday, April 15, 1923

**Subject: Special Sacrament Day**

Text: Matt. 26:17-20, 26-30; Mark 14:12-17; Luke 22:7-20, 24-27; John 13:34; 14:15; Book of Mormon, III Nephi 18; also 20; Articles of Faith; Talmage, Lecture IX, p. 179.

#### Suggestions:

Review the "Last Supper with the disciples in Jerusalem." Then lead the children to see after Jesus had finished His ministry among the Nephites, He had the Sacrament with the people. Bring out the points that Jesus made on the importance of taking the Sacrament worthily. With the Kindergarten chil-

dren care must be taken that they go away with the right impression. Partake of the Sacrament with the right hand with gloves off. We must not feel hateful toward any body, not tell stories, nor be mean and hateful toward our parents or playmates. If we are, we must ask their forgiveness before we partake of the Sacrament.

Be careful not to say we are eating and drinking the flesh and blood of Jesus. We are only eating the bread and drinking the water in remembrance of the flesh and blood of Jesus and what He did for us, thereby showing Him that we are willing to follow Him and do what He told us to do.

#### Fourth Sunday, April 22, 1923

**Subject: The Good Shepherd—Lesson 12. (First Year Outline, Sunday Morning in the Kindergarten)**

Text: III Nephi 15:16, 28; John 10:1-17; Helps: 23rd Psalm; Isa. 40:11; John 21:15-17; Weed's "Life of Christ," p. 45.

#### Suggestions:

Bring out the thought of the good Shepherd by talking about a shepherd of today. What is he? What does he do? How does he care for his sheep? Then tell of Christ as a good Shepherd and how we are His sheep. Tell how He wanted to care for all his sheep, so He went to care for His tribes, the Nephites, for Jesus said; "Other sheep have I—"

Show how some of Jesus' sheep answered His call and were willing to follow Him; while others refused thinking they knew best. Point out to the children the results of doing as Jesus wants us to and then the results of not doing right.

#### Fifth Sunday, April 29, 1923

**Subject: "The Ascension"**

Text: John 21; Luke 24:50-53; Acts 1:1-11; Book of Mormon, III Nephi 28:1-14.

#### Suggestions.

Bring out the big thought that after Jesus had finished His mission on earth, He went home to His Heavenly Father. And that He was taken right up into heaven. Just how, we do not know as there seemed to be a white mist around Him like a cloud. Another thought to bring out is that we, too, when we have finished our mission, will eventually go to Heavenly Father. Show pictures of the Ascension and let the children talk about it.

# RELIGION CLASSES

Conducted by the General Church Board of Education

## THE NEW PLAN OF ORGANIZATION OF RELIGION CLASSES

Although practically all, if not all, of the Religion Class workers of the Church have been advised of the change in the organization of the Religion Class work of the Church, it was thought proper to reiterate the plan here in order that it might be available for reference if needed by the different stakes and wards in their reorganizations. At present the Religion Classes are a part of the Church school system and will be treated as such in the future. They are designed to do for the grade schools what the seminary is doing for the high school, although the management will be different in some particulars.

The new plan of organization of Religion Classes is as follows:

For the Church at large—The General Church Board of Education.

For the Stake—The Stake Board of Education.

For the Ward—The Bishopric.

The stake Board of Education which should be organized in every stake, will be responsible for the work of the Religion Classes of the stake. The stake board will select one of its members, perhaps an active public school superintendent or principal, to act as stake superintendent of Religion Classes. The best fitted man for the work should be selected and made a member of the Stake Board of Education, at least for the time of his superintendency. The stake superintendent should call to his aid, with the approval of the Stake Board of Education, a secretary and as many brethren and sisters to be known as Stake Supervisors, as may be needed to give general supervision of the stake work, grade by grade.

The Bishopric will select a principal of Religion Classes who should be given as many teachers as may be necessary, preferably one for each grade.

Unless otherwise desired by the Stake Board of Education, the Commission of Education will communicate directly with the Stake Superintendent of Religion Classes in all routine matters, and the Stake Superintendent in turn will deal directly with the Ward Principal of religion Classes.

All officers and teachers, constituting the official body of Religion Class workers, should be selected with the greatest care, with regard to their character, their love of children, their love and understanding of

the Gospel, and their teaching ability. It is recommended that wherever the district school superintendent or school principals or public school teachers are qualified to work in religion Classes, they be enlisted. Since the Church Board of Education aims to make this work a part of the public school life of our boys and girls, a big *forward step will have been taken when the services of school officers and teachers of our religious faith are enrolled as officers and teachers in the Religion Class movement.* However, our forces need not be confined to trained teachers. Our mothers and fathers and others with a disposition to teach, and otherwise qualified, should be drawn into the work. There is much excellent teaching talent among us, young and old, that might be enlisted.

There are at least four departments to be conducted in a ward Religion Class organization—two school grades to each department. Where possible it is hoped that eight departments will be conducted—one for each grade in the district school. This plan gives to the Religion Class work the atmosphere of the school and will more surely give to the child the religious background needed in his or her school life.

The Religion Class recitation period should be held from thirty to forty minutes before or after school hours. (The law forbids the teaching of religion in the public school building during school hours). This recitation period is rather short, but if every minute is crowded with intense interest a wonderful amount of good will be accomplished and the aims of the Religion Classes will have been attained. The number of such recitations per week should be determined by each Stake Superintendent, according to local conditions.

It is earnestly desired that all Latter-day Saint parents will sense the importance of this work and encourage their children to attend the Religion Classes. The conditions surrounding us, at home and abroad, cry out the need for the living of the principles of truth and righteousness. The Religion Classes of the Church of Jesus Christ of Latter-day Saints are destined to do a tremendous work for the accomplishment of righteousness in the earth; and our people will do well to heed the call of these classes for whole-hearted support and sympathetic understanding of the great good they ever shall produce in the lives of our boys and girls.

### The Religion Class Vindicated

The work done by the Church through the Religion Classes which have been operating more or less successfully for nearly a half century is but another indication that Divine direction is more powerful for good than mere intellectual understanding.

Recently a number of national religious organizations and sectarian churches have been investigating spiritual conditions as they exist throughout the United States. To the great surprise and consternation of the investigators, more than half the population of this great Christian country have been denied the opportunity of receiving spiritual or religious training. The investigators discovered, according to the report, that even among the membership of the churches, only a small percentage of citizens had received any religious training.

As a result of these investigations, and the known lack of spirituality among American men and women, generally, other churches than the Latter-day Saint Church have been establishing seminaries and religion classes and at least one large eastern state university is accepting theological credit.

According to the sentiment that now prevails among church people everywhere the religion class movement, perhaps not exactly the same as that fostered by the Church, promises to become nation-wide.

### This Year a Religion Class Year

The present year in many of the stakes of the Church promises to be highly successful from the point of view of the Religion Classes. Since the work has been given over to the General Church Board of Education, and has become a part of the great educational system of the Church, enthusiasm for it seems to be growing. This enthusiasm has been aroused in the hearts of Religion Class workers by the hope that henceforth there will be a definite educational policy followed in conducting and carrying on the work.

In some stakes practically one hundred per cent of the school population are members of the Religion Classes; and of that membership almost one hundred per cent, as an average, attend the meetings. In at least one stake every school teacher is an enthusiastic Religion Class worker; and in another, even the non-Mormon teachers are applying for Religion Classes to teach. These conditions are indications that teachers everywhere are sensing the value to the

school of religious and moral training which assists in teaching why we live, as well as how to live.

The season that presents the very best opportunity for the Religion Class is here. The great out-doors is not so inviting as it will be later. Teachers, take advantage of every Religion Class day to impress the importance of spiritual growth upon the minds of the pupils in such an interesting manner that when the flowers and birds come back, the light within the schoolroom will rival that outside.

As the days go by, the spirit of the Religion Class movement gains momentum. At last, even the uninspired can see the need of giving our American children spiritual training. The waves of crime that have broken over the social structure of this continent and have rocked and are rocking our civilization to its very foundations, have reached the necessity of supplementary religious training for our school children in sterner tones than that of the faltering voice of man, until even the deaf can hear.

Now that people have come to see the need of such training, the work is bound to go on uninterruptedly until every school child in the Church, along with his secular education, will receive spiritual training that will make him a more stable citizen and a more worthy head of an American home.

### Notes

#### From the Religion Class Section of the Church Leadership Week at the Brigham Young University

The work of the Religion Class section during Leadership Week at the Brigham Young University, Provo, was organized with about six main topics, namely: (1) The nature and scope of Religion Class instruction; (2) Improving the methods in Religion Class instruction; (3) The general and specific objectives to be obtained; (4) The use of the story in imparting the lessons; (5) The roll music should play in training the pupils, and (6) The current problems which are presented for solution.

Doctor Widtsoe said that the Religion Classes of the Church were to provide for that training in religion and moral phases of life which are not undertaken in the regular school. So very important has the work become that it is to be specially presided over by the Presidency of the Church. The direct responsibility for its administration has been placed upon the Commissioners of Education, the presidents of stakes, and the



bishops of wards. Our goal should be to have Religion Class instruction supplement instruction given in the schools, and be given every day the schools are in session.

Professor Loftor Bjarnason, of the University of Utah, dealt especially with the methods for Religion Class instruction, and said there should be employed what he termed Master Technique, in which every boy and girl was to receive a clear understanding of all phases of the subject presented. It involves the following steps: (1) preview—a period devoted to the discovery of the mind content of the children, their interests, etc. This is to be followed by (2) actual presentation of subject matter, this to be followed by (3) the test to determine whether or not the children actually obtained the information, and (4) to emphasize once more the points of the lesson which had not been clearly understood. The final step in this method is to give a summary which emphasizes the important points of the lesson.

Professor Nuttall emphasized the following objectives: (1) Information and thought power; (2) habit or conduct; (3) the emotional objectives or permanent interests.

Professor A. N. Merrill continued the discussion of objectives, emphasizing the importance of particularizing the objectives of having one or two for each day's lesson. He impressed the fact that the general objectives, which should be clearly formulated and definitely stated, should be broken into various specifics; that each specific objective should be clearly stated, and the subject matter, the story, and the songs should contribute to the achievement of these specific objectives. For example, he said that the development of faith is a general objective, but that in presenting the

subject matter for the purpose of increasing faith he would have this general objective particularized as follows: Faith in one's self, faith in one's parents, faith in the bishop of the ward, faith in the ordinance of baptism, faith in prayer, etc.

Professor Nuttall, in telling of the role that the story should play in Religion Class instruction, said: "I am going to emphasize the use and not the abuse of the story as a method of instruction. There are four fundamental uses which should be in the mind of the teacher when the story is employed, namely: (1) The story may be used to convey the subject matter of the lesson; (2) the story may be employed to introduce the problem which is the basis for the day's discussion, (3) The use of the story to illustrate various parts of the lesson as it progresses, and (4) the use of the story to apply a lesson. In each case illustrations were given to make the points more definite.

Professor Madsen in dealing with the song phase of Religion Class instruction, laid stress upon the methods of procedure, and emphasized the importance of the teacher familiarizing himself with every device that is known for the efficient presentation of textual and musical phases of the song problem.

Superintendent Peterson of the Nebo district, and Superintendent Dixon of the Provo City school, called the attention of the Religion Class workers to some of the important local problems which present themselves first, in rural districts, and second, in the city districts; and some important devices which, if employed, would assist workers in the various places to solve their local problems.

## On Religion

Religion without joy—it is no religion.—Theodore Parker.

A man has no more religion than he acts out in his life.—Henry Ward Beecher.

A man without religion is like a horse without a bridle.—From the Latin.

Let us with caution indulge in the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.—Washington.

It is the property of the religious spirit to be the most refining of all influences. No external advantages, no culture of the tastes, no habit of command, no association with the elegant, or even depth of affection, can bestow that delicacy, that grandeur of bearing which belong only to the mind accustomed to celestial conversation,—all else is but gilt and cosmetics, as expressed in every look and gesture.—Emerson.



## Betty's Quarantine Valentines

*By Minnie Tarr Miller*

All winter long Betty had been planning for the beautiful valentine party she was going to have. Her little friends were to be invited and her mother had promised all kinds of goodies to eat. Betty's money was to be spent on beautiful candy egg valentines and rich, lucky-looking valentines. My! How blessed her friends would have been!

Here it was Valentine's Day and Betty was snug in the house. A big red tag was hanging on the outside of the door. It read "Scarlet Fever!" Betty thought it was the most terrible thing that could have happened. She couldn't send any valentine postcards through the mails to her little friends. She couldn't slip any valentines into the box at school and her beautiful party was not to be thought of.

Poor Betty buried her head in the pillow and sobbed aloud. Her friends had sent her beautiful valentines through the mail. Mother was making her a pink frosted cake in the shape of a heart, but Betty was unhappy. She was the kind of girl who liked better to give than to receive. How could she be glad when she could not give a single valentine to make someone else happy?

Big brother was in quarantine, too, although he did not have the scarlet fever. He had been home visiting when Betty came down with the fever and so he was put in quarantine, too. He heard Betty crying and came into the room to see what the trouble was. When Betty told him of the valentine party she could not have, he said:

"Oh, but you can have a valentine party for all of that. You can give hundreds of tiny valentines to your very littlest friends and neighbors and make them truly happy."

"How?" cried Betty eagerly.

"Look out of the window and tell me what you see," said Big Brother.

"The trees all covered with snow, and Mr. Robin and Chickadee and O, six cute little snow sparrows. How cold they must be, and how can they find anything to eat in all that snow?" asked Betty. She had quite forgotten her sorrow about the Valentine party in watching the birds.

"They do manage to find some seeds to eat but it is hard for them. Now, this is my idea of a nice valentine party for you, Betty. I will build a wide shelf on this window ledge by your bed. We will telephone the store to send up all the wheat and cracked corn your money will buy. You can spread a nice valentine feast for these little feathered friends of yours on the shelf outside the window."

"Oh, do build the shelf!" cried Betty delighted. Big Brother soon had the shelf in place and the storeman sent up the grain he had telephoned for. Betty scattered grain on the shelf. She put a saucer of clean warm water at one end of the shelf for them to drink from.

The birds heartily approved of this kind of Valentine. They told Betty so by singing their prettiest and chirping happily among themselves.

Betty told Big Brother she would make every day Valentine Day for the birds until the snow had gone.

The birds soon became so tame they had no fear of little Betty. They would

come to her window ledge and chirp  
gayly as she spread the tempting feasts  
before them. Betty never forgot to  
feed and water the birds three times  
a day even after she started to school  
again.

How happy she was when a tiny  
bird let her stroke it ever so gently on  
its soft little breast.

## The Second of February

*By Annie Malin*

When the ground-hog pops his head  
out

To see what he can see,  
There's a whisperin' and a rustlin'  
At the root of flower an' tree.  
All the fairies and the brownies  
Look to see what he's about,  
For they know that somethin's doin'  
When the ground-hog's head comes  
out.

If he doesn't see his shadow,  
They must all of them prepare  
To put on caps and mittens  
For there's frost still in the air;  
Then armed with tools so tiny  
They work with laugh and shout,  
For they know that spring's a comin'  
If the old ground-hog stays out.

They get busy with the rootlets  
An' they wake the tiny leaves  
Of hyacinth an' of snowdrop  
An' tight-wound ferns unweave.  
The daffodil and jonquil  
Awake and look about,  
For they'll have to be a movin'  
If the old ground-hog stays out.

But if he sees his shadow,  
They take another nap,  
For the whistlin' of the north wind  
They do not give a rap,  
All in their winter blanket  
They're snug an' warm ag'in,  
For they understand what's comin'  
If the old ground-hog stays in.

If he doesn't see his shadow,  
An' you go down to some glen  
An' listen, you may hear them—  
The fays an' we brown men.  
So on February second  
Be sure to look about,  
For its might interestin'  
If the old ground-hog stays out.

## What Charley Lost

"Charles James lost something last  
night," said the professor to a class  
of boys one Monday afternoon. .

"What was it?" asked one.

"Something valuable," said the pro-  
fessor, gravely.

Charles James was looking up at the  
professor with as much curiosity as  
the other boys.

"Where did he lose it?" asked an-  
other.

"Up by the church," answered the  
professor. Charles moved a little un-  
easily.

"What time was it?" asked the boy.

"About half-past eight," replied the  
professor. Charles dropped his head.

"Was it a dollar?" asked one boy.

"No." The professor shook his head.

"It was worth much more than a dol-  
lar—yes, more than ten or twenty dol-  
lars."

"Can't we hunt for it?" suggested  
one of the class, who was ready to  
hunt for lost things.

"No," replied the professor. "No-  
body can ever find it but Charley, and  
it will take him a long time."

The class looked puzzled for a mo-  
ment.

"Do you want to know what it was?"

All the boys were looking up—eager  
to know—all except Charley; his head  
was down.

"It was the good opinion of five  
men." The professor spoke seriously.  
"During church service last night,  
Charley was on the outside running  
around. He thought it would be fun  
to pry a window up a few inches and



let it drop with a bang. He did, and of course, was seen. Somebody always finds out those things. And when the service was over, I heard five or six men—good men, important men—speaking about the boy's conduct. They were much surprised; they had thought well of Charley, and had believed he was going to grow up to be a manly, useful fellow. But now—well, they shook their heads. That kind of conduct was a bad start." The professor spoke regretfully, and looked disappointed too. "It is strange how some boys do not understand what is fun and what is not. It is strange that they forget how valuable a good name is; how much it is worth to have the good opinion of a good man; and how foolish it is to lose that good opinion by some silly little trick that is not any real fun at all. All right-thinking persons want boys to have fun. They like to see them have a good time. But whenever a boy or a man tries to have fun by wronging or disturbing others, it makes out a bad case for him, and he loses part of the good opinion that people have of him."—*Exchange*.

### Ten Things to Remember

1. Remember that everything that is alive can feel. Sometimes there are too many insects, and they have to be killed. When they must die, kill them as quickly and as mercifully as you can.

2. Remember that cruelty grows, like other sins, if not checked.

3. Remember that to take pleasure in seeing animals hurt or killed shows that something is terribly wrong in our nature.

4. Remember your pets—if you keep any—and see that they do not starve while you live in plenty.

5. Remember that cats and dogs want fresh water where they can get at it.

6. Boys who drive donkeys or horses should remember that they must

go slowly when they have loads to drag, and that the poor animals are made of flesh and blood. Blows will make them weak and less able to work. Angry words frighten and wear them out. Use the whip as little as possible, and encourage them with kind words.

7. When you feel inclined to throw stones at living creatures, stop and think: "How should I like to be bruised and to get my bones broken for fun?" The boy who hurts or teases small, weak animals, robs nests, or gives pain to gentle creatures, is a coward.

8. Remember that, though animals can not talk like men, they can understand much what we say. Learn to govern them by kind words, instead of blows.

9. Remember that the girl who wears feathers in her hat, taken from a bird killed on purpose, is doing a cruel thing.

10. Remember that every kind deed we do, and every kind word we say, makes us better than we were before.  
—*Youth's Companion*.

### Not for You—But Some Girl You Know

Don't say, "Say!"

And don't say "See!"

Don't say "Listen!"

And don't say "Gee!"

Don't powder your nose

In the public gaze;

Don't polish your nails

In the public ways.

And don't display

Such length of limb;

Don't dress on the street

As if going to swim.

Don't talk so much

About "him" and "his;"

Don't say so often,

"I'll say it is."

And don't say "dearie,"

And don't chew gum—

And then I'll say,

The millennium's come!

## It Takes Courage

Not to bend to popular prejudice.

To live according to your convictions.

To refuse to make a living in a questionable vocation.

To say "No," squarely to something wrong when those around you say "Yes."

To remain in honest poverty while others grow rich by questionable methods.

To live honestly with your means, and not dishonestly upon the means of others.

To speak the truth when, by a

little prevarication, you can secure some seeming advantage.

To do your duty in silence, obscurity and poverty while others about you prosper through neglecting or violating sacred obligations.

To refuse to do a thing which you think is wrong because it is customary and done in trade.

To face slander and lies, and to carry yourself with cheerfulness, grace and dignity for years before the lie can be corrected.

To throw up a position with a good salary when it is the only business you know, and you have a family depending upon you, because it does not have the unqualified approval of conscience.—*Young People.*

## If I Were a Girl

If I were a girl—a true-hearted girl—

Just budding to fair womanhood,

There's many a thing that I would not do,

And numberless more that I would:

I never would frown with my mouth drawn down,

For the creases will come there to stay;

But sing like the lark, should the day be dark—

Keep a glow in my heart, anyway!

If I were a girl—a bright, winsome girl—

Just leaving my childhood behind,

I would be so neat from my head to my feet

That never a fault could one find.

So helpful to mother, so gentle to brother,

I'd have things so cheery and sweet

That the streets and their glare could never compare

With the charms of a home so replete.

If I were a girl—a fond, loving girl—

With father o'erburdened with care,

I would walk at his side, with sweet, tender pride,

With ever a kiss and a prayer.

Not a secret I'd keep that could lead to deceit,

Not a thought I should blush to share;

Not a friend my parents would disapprove—

I would trust such a girl anywhere!

—*Young People.*



INTERNATIONAL DOLL CUT OUTS—INDIAN BOY



## International Doll Cut-Outs

Before coloring, cut out and paste doll on heavy paper (cardboard if available). The dotted line shown on the headgear should be cut, to allow the strip on head to be inserted. The hand holding bow and arrow can be pasted over the closed hand on doll, after it is cut out. Use the following colors: Tassel on tip of feather, light brown; tip of feather, light green; top half of feather, dark brown; bottom, yellow; balance of feather, reddish brown; ornament hanging from feathers, yellow; doll's hair, dark purple with brown highlights; face, copper color with tinge of red in cheeks; coat, blue; trousers, red. Moccasins, yellowish-brown; beads on moccasins, red. Make ornaments and beads on coat various colors, taking care to make them light enough to show up well against the dark blue background. Red and white with a few dark greens will make a good combination. Portion of coat below and back of hand and between legs, should be very dark blue.

### Listen, Boys!

Whatever you are, be brave, boys!  
The liar's a coward and slave, boys!  
Though clever at ruses,  
And sharp at excuses,  
He's a sneaking and pitiful knave,  
boys!

Whatever you are, be frank, boys!  
'Tis better than money and rank, boys!  
Still cleave to the right,  
Be lovers of light;  
Be open, aboveboard and frank, boys!

Whatever you are, be kind, boys!  
Be gentle in manner and mind, boys!  
The man gentle in mien,  
Words and temper, I ween,  
Is a gentleman truly refined, boys!

But whatever you are, be true, boys!  
Be visible through and through, boys!  
Leave to others the shamming,  
The greening ond cramming,  
In fun and in earnest, be true, boys!  
—*The Way.*



KINDERGARTEN CLASS OF JUAREZ,  
CHIHUAHUA, MEXICO

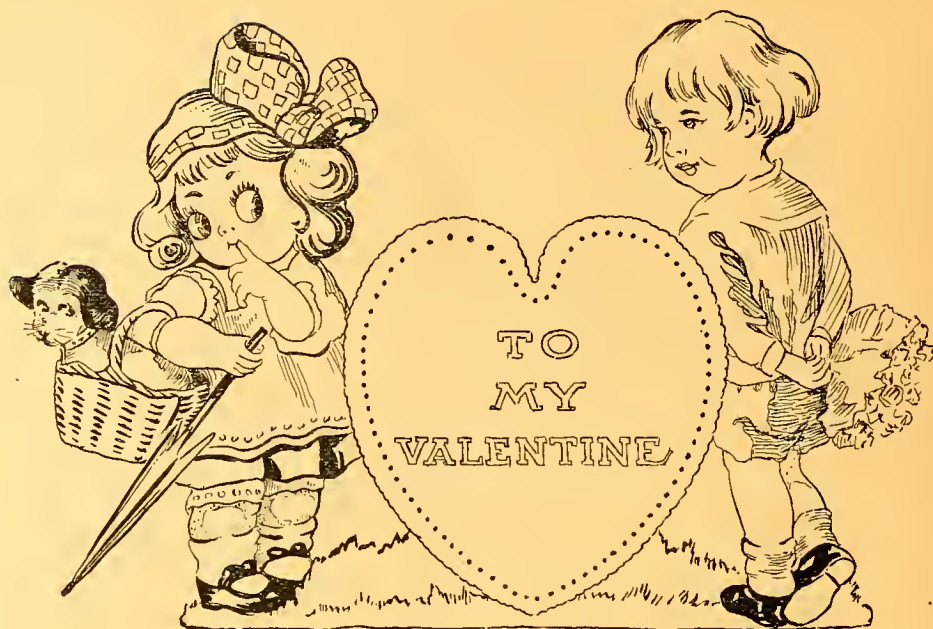
### My Horse

When I grow up, a big black horse  
Is what I mean to get.  
I'm six years old, and so  
'Twill be a long time yet.

My daddy says I'm far too small  
To have one yet, of course,  
So while I'm little I must ride  
A broomstick for a horse.

When I grow up, I shall not need  
To learn to ride, because  
I practice while I'm little with  
A broomstick for a horse.—*E. H. C.*





### Something to Color

Girl's hair, yellowish brown; face, arms and legs, pink; hair-ribbon, dark blue; checks on ribbon, light blue; eyes, blue; dress, blue; apron, white except shaded parts—make these very light blue; shoes, brown; dog's collar, brown; above and around dog's eyes, light brown; um-

brella, dark red; boy's hair, yellow; face, pink; eyes, brown; suit, blue, hands and legs pink; shoes, black; flowers, red and pink; grass, dark green; ground in front of grass, pink; heart, red; letters, white; border around heart, yellow.

### Was it You?

Some one started the whole day wrong—

Was it you?

Some one robbed the day of its song—

Was it you?

Early this morning some one frowned;

Some one sulked until others scowled,

And soon harsh words were passed around—

Was it you?

Some one started the day aright—

Was it you?

Some one made it happy and bright—

Was it you?

Early this morning, we are told,

Some one smiled, and all through the day

This smile encouraged young and old—

Was it you?

—Exchange.



# THE CHILDREN'S BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following.

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

## Billy's Lesson

Billy was sitting in a chair by the teacher's desk looking very sober. He had failed in his geography lesson. Anyway, he didn't like geography, so it was a hard matter for him to keep his mind on it when he had more pleasant things to think about.

Uncle Ted had promised to take him out to the country that evening on the 4:30 train to see his cousins, so even now as he sat at the teacher's desk, preparing to recite after school, his mind was roaming off to the country.

He feared he would be home too late to go with his Uncle Ted, so made up his mind to bolt from the back door when the teacher was marching the children out at the front. Then he did not need to study. He, therefore, squandered his time until 3:30 and just as he was about to bolt, the principal stepped in at the back door, and Billy found that he was obliged to get his lesson after all.

It was 4:30 before he had learned and recited his lesson, so he missed his trip and was a very unhappy little boy,

but let us hope that his experience taught him never to shirk.

Age 10.

Erma Swain,  
Phoenix, Ariz.

## The Mumps

How awful, how awful are those mumps!

Behind your ears grow big sore lumps.  
You have to stay all day in bed,  
With warm cloths tied around your head.

Then it keeps on with an ache, ache, ache,

Till you feel like you would give them a shake.

Only light foods are supposed to be eaten,

But when you're well again foods can't be beaten,

And O! How glad is your cheer, cheer, cheer,

When you're out again and the mumps disappear.

Age 14.

Rena Fox,  
584 3rd Avenue,  
Salt Lake City, Utah



### A Brave Dog

Ruth and Ted Rogers lived in a beautiful home on the bank of the river. Ted was five years old and Ruth was three.

Prince, a large black dog, was given to Ted on his first birthday.

The three, Ted, Ruth and Prince were having a good time on the grass when Ted said, "Oh, sister, let's go and throw rocks in the river and make the water splash."

And the three were off before anyone had missed them. They were on a steep bank throwing stones in the clear stream, when suddenly the bank caved in where Ruth was standing. A loud splash, a terrified cry, and the child sank under the water.

Ted was so frightened he could not move for a moment. Soon Ruth's head appeared above the water, a cry reached the ears of the child and dog on the bank. Ted heard another splash and saw Prince swimming toward Ruth; then taking hold of her dress and swimming to shore with her.

Taking Ruth by the hand, Ted went home to tell his mama all about it, and promised never to take his little sister to the river to play again.

Prince certainly deserved the new collar their father brought home the next night bearing the words "A Brave Dog."

Magda Jean Winn,

Age 13.

Logandale, Nevada

### Night Time

The pretty flowers nod their heads,  
The sleepy children go to bed,  
The birdies to their nests have flown,  
To listen to the breezes moan.

The moon comes up so big and round,  
And makes the shadows on the ground;  
And all the world in slumber sweet  
Is resting while the moonbeams meet.

Dora Garrett,

Age 11, R. F. D. No. 2, Burley, Idaho

### The Story of Aurora and How She Escaped

Once upon a time there lived a beautiful maiden whose name was Aurora, goddess of the dawn. She one day wandered in a deserted garden where magic flowers grew. These flowers belonged to a wicked witch. Aurora was fascinated and picked one of the magic flowers. Instantly a terrible crash sounded in the distance and out came the witch herself. Poor Aurora smelt the beautiful flower and fainted in the witch's arms. The witch lost no time in taking her to a friendly goblin, whose name was Ungy. Now the goblin had long sought a wife, so you can imagine his joy. Aurora had now recovered and on seeing where she was gave a loud scream. No one heard her; she screamed again and instantly she was bound with chains and led to another part of the cave. Then she was dressed as a bride. The little dwarf servants were frightened of her, nevertheless they finished their task. She was then led as the Goblin's bride. After that Aurora was no longer happy.

One day as she was wandering in the deserted cavern, her godmother stood before her.

"My godchild," said she, "if you will do as I say you shall be free." Then she added sternly, "Are you willing?"

"Anything to set me free," pleaded Aurora, kneeling at her feet.

"All right," said the fairy, "Good-bye," and she vanished.

The next day she came again.

"Your first task is to help a tiger," she said, after they had settled, "Are you willing?"

"Oh, anything!" cried Aurora.

"Then," said the godmother, "you shall also have the witch's garden, marry a prince, and live in a marble palace."

"Thank you! Thank you!" cried happy Aurora.

"Now help the tiger," said the godmother, and this is her story:

"Long, long ago, when I was a tiny fairy, I had a wonderful pet tiger and one day as it was passing the goblin Ungy's house the naughty goblin stole my pet, and it is your duty to rescue him." As the godmother stopped speaking tears stood in her eyes.

"I will, godmother, I will!" said Aurora starting about her task.

First she set a trap for the goblin. She at last succeeded in catching him.

"Now," cried the beautiful maiden, "you must set the tiger free or I will kill you," and drawing a dagger from the wall she made as if to kill, which so frightened him that he at once agreed to set the tiger free. So she at last set the tiger free.

Now she wandered away from the goblin's cave, and as she was wandering a prince came by and said he loved her, and she at once consented to marry him. So she became Queen of Fairy-land and lived happily ever after.

Margaret Ellen Parsons,

679 Bryan Ave.

Age 8.

Salt Lake City.



MY TWIN SISTERS

Photo by Thomas Durrant

Age 6.

Driggs, Idaho.

## The Boy Who Recommended Himself

Mr. Brown, an elderly man living in a small town in southern Florida, hung up an advertisement in his shop window. It reads as follows:

"Wanted, a boy to run errands, be an office boy, and be able to do all sorts of odd jobs. Will fix wages when boy is selected."

Little Harry Washington, ten years of age, was going to the bakers for his mother when he saw the advertisement in the window.

"I wonder what that says," said Harry. "I guess I will read it and see." He read it and then went on his way. He got the bread for his mother and then went home.

"I wonder why I couldn't apply for that position?" asked Harry.

"What position do you mean, Harry?" asked his mother.

Harry explained what he had seen in the shop window.

"Why, Harry, that is impossible for you to think of getting that position. That was meant for wealthy boys, and not for you."

"Well, I mean to try, anyway," said Harry.

The next day Harry got ready to go and apply for the position. He brushed his hair well, cleaned his finger nails, brushed his shoes, and put on his best clothes, which were not very good at that, because his mother was very poor and had to take in washing to support herself and Harry.

As Harry was about to enter the store he saw a poor old lady trying to get across the street. A crowd of noisy boys were coming down the street. They never even looked to see where they were going. They ran against the old lady and almost knocked her over. But they never stopped to apologize.

They raced on to the store, entered through the door in a very unruly manner, and were soon lost from Harry's

sight. Harry went over to the old lady and asked, "Would you like me to assist you across the street?"

"Yes," answered the old lady. "I am afraid if I try to cross it I will get knocked down and run over."

Harry helped her across the street and then turned toward the store. He was considering whether to go in or not. He thought it would be of no use since so many had already gone in to apply for the position he wanted. Finally he decided to go in the store and see which boy got the position.

He stopped at the entrance, cleaned his feet good, then opened the door. As soon as he entered he removed his hat.

The manager told him to come forward that he might speak to him. Harry started forward but just then in came another crowd of boys. They pushed Harry aside and crowded each other about like a bunch of sheep.

An old man was standing beside the counter. The boys pushed past him and knocked the parcels from his old withered hands. He stooped to pick them up when one of the unruly boys stepped on one of his fingers purposely. Harry went forward and picked up the bundles and handed them to the old gentleman.

"You are all dismissed but Harry Washington," said Mr. Brown.

The boys looked at each other in amazement. Was that little bit of a kid to get the job? They were very angry and would have given Harry a whipping if Mr. Brown had not interfered and told them to please leave the store.

That night Harry went home feeling very happy. He did not know that Mr. Brown had seen him clean his feet before entering the store, helped the old lady across the street, nor did he know that the manager had noticed his general appearance.

Harry worked himself up until he became the proud owner of a larger store than Mr. Brown's.

Mignon Ellingsford,  
Age 14, Tridell, Utah.

## The Flowers' Last Days

When I look upon the flowers  
Still blooming in the garden there,  
And feel the cool morning hours,  
And the whisper of winter in the air,  
One sad thought is mine:  
I wonder if in their ways,  
They have a sense of time  
And know these are their last days.

But still their colors are brighter  
Although their leaves are beginning  
to fall,  
And their perfume seems sweeter—  
How we will miss them large and  
small!  
But with a second thought, it is not  
sad,  
Our Heavenly Father has planned it  
so;  
Perhaps even the flowers are glad,  
For it is best that they must go.  
Florence Beck,  
Age 10. Clearfield, Utah.

## The Children's Budget Box:

The accompanying poem "The Flowers' Last Days" was written by my wife's little sister, Miss Florence Beck, placed in an envelope addressed to you and laid in the usual mailing place just a few moments before Mrs. Barlow with Florence and our little babies stepped in the automobile with Mrs. Walter W. Steed, Jr. which carried them to their death a short distance from our home. This was the terrible accident on the D. & R. G. W. crossing on Oct. 24, 1922, in which Mrs. Steed, her little child, Mrs. Barlow, Florence were all killed and the three babies injured.

Since it was addressed and contained as I see it a distinct premonition of a passing away, I hoped that it would find the pages for which it was written.

Very truly yours,  
Jessie D. Barlow.





Photo by Anna Olson  
Age 16. Box 19, Logan, Utah.

### The Revolution

Ten years ago all the white people had to leave Mexico. The women and children left on the train. The Villistas took all the guns and ammunition away from the men. A few days later they turned their cannons on the town and told our men to get out and they chased our men, firing at them.

My father was one of the last to leave. His horse was shot from under him. But he managed to catch another one which was being led by one of the men and made his escape to the mountains with the rest. They went into a place called "the stairs" where they were safe. All they had to eat was flour stirred up with water for bread, and bacon roasted on a stick. They finally made their way across the line into El Paso, Texas.

Albert J. Farnsworth,  
Colonia Dublan, Chi.,  
Mexico.

Age 12.

### The Clown

The clown is so funny  
So tricky and fair,  
With a cap on his head  
That sticks in the air.

He's dressed all in dots  
From His head to his toes  
With big red cheeks  
And a little round nose.

He likes to play tricks  
On people, so rare,  
But they don't mind  
For they like his air.

Age 11, Louise Lee,  
Panaca, Nevada.



Photo by Theodore Bates  
Age 10. Prescott, Ariz.

### An Indian Story

It was a summer day. The birds were singing when I, Lightfoot, heard a noise. My brother was coming with a little yellow coyote pup in his arms. He said he had found it and would give it to me.

The next day father, mother, brother and I were going to another Indian camp where my grandmother lived. On the road we saw lots of things. My pup, Iskwa, had never seen so many things. He was much frightened. When we got there we saw some huskies. They jumped on him and chewed him up but he got away finally.

My grandma didn't like him. The days rolled by. Iskwa went away every night. My grandma got sick.

The medicine man came and cured her. My Iskwa grew up big and strong and finally he whipped the huskies. A few nights after this he went back to his pack and this is the last I saw of him.

Bruce J. Lyman,  
Logandale, Nev.

Age 11.



Photo by Evadna Roberts  
Age 12. Layton, Utah

## The Disciplining of Room Two

"Rex Temple, are you chewing gum again?" Miss Surry's voice was stern and the little laughing lines had disappeared from around her lips.

"Yes, ma'am."

"You may go and put it in the waste can. You will remain for half an hour after school." The children in Room Two looked at their teacher in surprise. Most of them had known Miss Curry since they had been in the first grade, but never had she been so cross. Kent Temple leaned over and spoke to his twin.

"Rex, I'll wait for you at the blasted tree."

"Kent Temple, can't you be quiet a minute? Every time I look at you you're talking."

"I only wanted to—"

"I don't care what you wanted. You may stay with Rex this evening."

For the rest of the day Room Two was a model eighth grade class. At three o'clock they left, yelling like wild Indians. Rex and Kent sat in the silent, empty room for fifteen minutes before Miss Curry looked at them.

"Rex, can you keep a secret? And you, Kent?"

"Oh, yes, ma'am."

"I'll tell you why I was cross, then. I had a letter last night, saying that the discipline in my class wasn't as good as it should be, so today I was seeing if it could be improved. I found that it could, but, oh, dear, if I had to act that way all the time I should begin to feel cross all the time and I shouldn't like that and neither would you. Rex, I'm going to appoint you a committee of one to see that there is no more gum chewing or chalk-throwing in Room Two. Kent, you are a committee of one to see that there is no more talking or note passing in Room Two. You see I don't want to have to keep scolding to have good discipline, so if you two will fulfill your duties, the greatest of all the faults in Room Two will be eliminated and I can attend to the rest of them. You may go now, boys, and plan your campaigns." Miss Curry gave them a comradly smile. Rex grabbed his hat and books and Kent his and they were off, talking animatedly.

Next day Room Two was perfect in deportment and when Rex and Kent went up to Miss Curry after school she gave each of them a tiny gold star with the words "Monitor" on it.

"These are your badges of authority, boys. You must never do anything to destroy the right to wear them," and she went on to explain that one who was in authority must do nothing to

abuse that authority or to make others uncomfortable by the manner in which the authority was used. The boys understood just what she meant and they gave evidence of it in the way they disciplined Room Two.

Madge Brinkerhoff.

1533 Bacon St.,

Age 15

St. Louis, Missouri.

## The Happy Brook

How the little brook is glancing,  
Ever over pebbles dancing.  
You can see the fishes play,  
As it sparkles on its way.

On and on it goes a-gliding.  
Through green meadows it goes sliding  
Dancing in and out the nooks,  
Happy, laughing little brooks.

Maud Allen,

Providence, Utah

Age 11,



By Violet Oleson

R. F. D. No. 1, Box 127

Age 15.

Logan, Utah

## December Puzzle

### Utah Trails

Solution:—Alta, Alton, Brigham, Cornish, Draper, Delta, Dewey, Eden, Ephraim, Fairview, Gale, Layton, Lindon, Logan, Lewiston, Lehi, Loa, Mendon, Orton, Ogden, Oakley, Provo, Trenton, Tropic, View.

### Winners

Maurine Ahlston, Tropic, Utah.  
Theodore Bates, Prescott, Arizona  
Thelma Cottam, St. George, Utah  
Anna Olsen, Box 19, Logan, Utah.  
Leta Taylor, Fairview, Utah.  
Ruby Zollinger, Providence, Utah

### Honorable Mention

Ruth Blair  
Elva Brown, Murray, Utah  
Reese Bullen, Richmond, Utah  
Lora Burgess, Eagar, Arizona  
Bernice Cahoon, Alma, Idaho  
Dora Caldwell, Altonah, Utah  
Richard M. Cannon, Ogden, Utah.  
Alice Cole, Artesia, Arizona  
Evan B. Cottam, Veyo, Utah  
Bernice Crapo, Cluny, Alberta, Canada  
Ina Daniels, Lewiston, Utah  
Gilbert Ellingford Whiterocks, Utah  
Arthella Farr, Tucson, Arizona  
Hazel Gleave, Antimony, Utah  
Nola Hall, Cedar City, Utah  
Elizabeth Hendry, Fairfield, Idaho  
Retha Houskeeper, Delta, Utah  
Vernon Hurst, Lynndyl, Utah  
Irma Hyde, Hyde Park, Utah  
Eldred Jarvis, Eagar, Arizona  
Norma Jarvis, Eagar, Arizona  
Merle Kartchner, Albuquerque, New Mexico  
Olive Kellams, Indianapolis, Indiana.  
Izzy Mednick, Provo, Utah  
Kathleen Nelson, Bountiful, Utah  
Bernice Orton, Salt Lake City, Utah  
Virginia Parry, Richfield, Utah.  
Thamar Potter, Las Vegas, Nevada  
Joseph Lynn Rencher, Snowflake, Arizona  
Georgia Richards, Salt Lake City, Utah  
Evadna Roberts, Layton, Utah  
Lynn Roberts, Clearfield, Utah  
John Shafer, Cardston, Alberta, Canada  
Florence Sperry, Salt Lake City, Utah  
Grace Thomas, Sugar City, Idaho  
Mary L. Thomas, Salt Lake City, Utah  
Lucile Tolman, Bountiful, Utah.  
Odessa Tolman, Rupert, Idaho  
Delpha Van Noy, Ogden, Utah  
Gene Weimer, Cove, Oregon  
Golda Woolsey, Escalante, Utah








# Pinky-Winky Stories

 CLIP, clap! went the , and out came a Pinky-Winky Pussy-cat. "The Pinky-Winky , where she lived with her mother, Mrs. Tabby- . A  of sweet milk stood near by, and a soft  to play with lay in the grass, but the Pinky-Winky  sat still and thought. 'The black  next door has a  tied round her neck with a , she said. 'Oh, mother, mother! I want a  tied round my neck with a !' 'Tut, tut!' said Mrs. Tabby- . 'Little cats like you don't need  . Be good, and wait till you are bigger.' So the  set and the  rose and it was the next day. 'Oh, mother, mother!' cried the Pinky-Winky , 'am I big enough now?' 'Tut, tut!' said Mrs. Tabby- , 'not yet. Be good and grow fast, and don't talk to me about   and !' Now in the  where the Pinky-Winky  lived, there lived a little  named Arabella. And








 sat in her little  and thought. 'The little girl next door has a  with a , she said. 'Oh mother, mother! I want a  with a







 !' 'Tut, tut!' said her . 'Little girls like you don't need . Be good, and wait till you are bigger.' So the  set and the  rose and it was the next day. 'Oh mother,

mother!' cried . 'Am I big enough now?' 'Tut, tut!' said her . 'Not yet. Be good,



and grow fast, and don't talk to me about  and

 !' So the days went by and the Pinky-Winky  and  grew fast and were good and waited. And one day Mrs. Tabby- said,

'Now you are big enough to have a  tied round your neck with a  !'

Then the Pinky-Winky  danced for joy---like this:" Snip, snap! went the , and there was the Pinky-Winky Pussy-cat dancing for joy. "And the very same day," said Uncle Billy,



'Arabella's mother bought her a  with a  ! And that's what comes of being good and waiting!"



# THE FUNNY BONE

## 'Nuff Said

"Dad, what are ancestors?"  
 "My boy, I'm one of yours and your grandpa is another."  
 "Well, then, why do people brag about them?"

## Disguised

Young Lady—Were you pleased with the new school, little boy?"  
 Little Boy—Naw! Dey made me wash me face an' when I went home me dorg bit me 'cause he didn't know me.—The Antidote (Peekskill).

## S-sh

Son (reading)—In winter every animal puts on a new fur coat.  
 Father—Not so loudly! Your mother's in the next room looking through her wardrobe.

## Nationalism

A visitor from America was introduced to an old Scotsman.  
 "From what land do ye come?" asked the Scotsman.  
 "The greatest in the world," replied the American.  
 "Puir bairn, ye've lost your accent."

## A Safe Bet

Husband (to wife)—Do you believe in the theory that the greatness of a father often proves a stumbling block in the advancement of his son?  
 Wife—I do. But I am thankful, John, that our boy will never be handicapped in that way.

## Flying Start

An old yokel saw a motor-car for the first time in his life. It came dashing up the main street, and disappeared in a cloud of dust.  
 "Well," said the yokel, "the horses must ha' bin goin' a good speed when they got loose from that carriage."—Brisbane Mail.

## Underestimated

A little girl of five was entertaining callers while her mother was dressing.  
 One of the visitors remarked to the other, with a significant look: "Not very p-r-e-t-t-y," spelling the last word.  
 "No," said the child, quickly, "but awful s-m-a-r-t."

## Hardly Complimentary

"Thank you so much for your song, my dear," said the elderly woman when the daughter of the house where she was visiting had finished her solo. "It took me back to my childhood days on my father's farm, and while I listened to your voice I seemd to hear the old gate creaking in the wind."—Boston Transcript.

## Even Scarcer

"Here's a man found nine pearls in an oyster stew. Wonderful, hey?"  
 "Oh, fairly startling. I thought you were going to try to lead me to believe he found nine oysters."—Louisville-Courier Journal.

## Mislaid

"Aren't you ready, dear?" called husband from downstairs.  
 "As soon as I fix my hair, Henry," came the reply.  
 "Haven't you fixed your hair yet? For gracious sakes!" came from Henry an hour later.  
 "Fixed it?" shouted the female voice, "I haven't found it yet!"

## No Cause for Worry

"Are you the plumber?" asked Mrs. Cook.  
 "Yes, ma'am, I'm the plumber, all right."  
 "Well," she replied, "I want to caution you to exercise care when doing your work. All my floors are highly polished and in perfect condition."  
 "Oh, don't worry about me, slippin', lady, I've got nails in me shoes."



## Pure Seeds

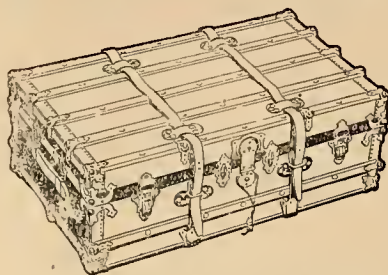
Are a surety if they come  
from Bailey's. Increase  
your acreage this year with

ALFALFA, TIMOTHY,  
CLOVER, GRAIN

Send for samples and  
prices

Bailey & Sons Co.  
Reliable Seedsmen  
Salt Lake City

## MISSIONARIES' EQUIPMENT



Trunks from \$3.00 to \$20.00  
Traveling Bags—\$2.95 to \$15.00  
Boston Bag for Field Service Use  
from \$2.95 to \$8.00  
Special inducements to those going on  
missions

**Meredith's**  
TRUNK & LEATHER GOODS STORE

106 SO. MAIN ST.  
At the Old Clock Corner

# L. D. S. GARMENTS

Our "Bee Brand" Approved Garments are guaranteed to give 100% satisfaction in fit, comfort and service. We knit our materials unusually firm—and with the set in shoulder pieces—large back flaps, and tapered extremities, they are a superior underwear for men and women.

*Ask Your Dealer—Or Send Direct*

104	Light weight white cotton—fine, close rib.....	\$1.65
110	Medium weight white cotton—also made in the natural yarns with reinforced back—our No. 109.....	1.90
115	Heavy weight cotton—a superior natural yarn—with reinforced back; also made in white—our No. 116.....	2.35
402	Mercerized lisle—a beautiful white, silk finish garment.....	2.65
527	Medium weight fine wool, a splendid soft, warm underwear.....	3.65
539	Extra heavy wool—unusual wear and comfort.....	4.95

*Sent Prepaid in U. S.*

*Samples upon request*

## CUTLER BROS. CO.

36 Main St.

Founded 1877

Salt Lake City

# What the Union Pacific has Done for Utah

(1) It has established general offices in Salt Lake City and is the only important steam line having general offices in Utah.

(2) It built the first railroad into the state and acquired, maintained and improved the Utah Central, first line into Salt Lake City.

(3) It employs 5,000 persons in Utah.

Annual payroll....	\$7,488,125.95
Taxes paid in 1921	996,560.23
Rents paid in 1921	77,794.72

Total .....\$8,562,480.90

Included in the 1921 taxes were inheritance taxes paid to the state by stockholders of the Union Pacific, \$71,774.91. Since the incorporation of the Union Pacific inheritance taxes on its stock have been paid to the state amounting to \$1,900,000, a part of which was used in building the State Capitol.

By far the greater part of the expenditures for wages and supplies have found their way into Utah's factories, stores and other establishments.

(4) The headquarters for the Dining Car and Hotel Departments are in Ogden, where commissary supplies for the entire system are purchased.

(5) The Union Pacific has expended not less than \$500,000 in the last ten years in advertising Utah. This advertising has been in the form of newspaper displays, illustrated lectures, descriptive folders, booklets and leaflets.

Every advertisement of Yellowstone Park and the Western Entrance bears reference to Salt Lake City or Ogden or Utah. Ninety per cent of the travelers who enter

Yellowstone Park over the Union Pacific rails visit Ogden or Salt Lake City or both. Every through traveler to Southern California is urged to stop in Utah.

(6) The free Ogden-Salt Lake City side trip was established by the Union Pacific System. This side trip was not abolished by the Union Pacific, but was discontinued under Government Control. The Union Pacific was not inimical to its reestablishment, and was the first to reinstate it.

(7) The Union Pacific Purchasing Agent in Salt Lake buys material and supplies in large quantities from Utah's mines manufacturers and merchants. In the first eight months of 1922 the gross value of Union Pacific purchases from concerns located in Utah, or maintaining offices in the state aggregated \$4,982,732.

(8) At Ogden are the headquarters of the Gunn Supply Co., which furnishes the section labor and commissary supplies to maintenance of way employees. That company, in the year ending September 30, 1922, made total purchases of \$325,999.42. Its total payroll was \$91,152.84.

(9) The Union Pacific is now committed to a program of development of the industrial and scenic resources of southern Utah, involving the expenditure of approximately \$5,000,000. The plans include construction of the Delta-Fillmore and the Lund-Cedar City branch lines, the former being already under way; the taking over of the Cedar City Hotel, the construction of hotels at Zion National Park and Bryce Canyon. The construction of branch lines with all their appurtenances and requirements will involve the expenditure of about \$3,000,000. The total hotel program now practically decided upon will mean an expenditure of some \$2,000,000, making a grand total of \$5,000,000.

*What the Union Pacific has done it will continue to do—assist the communities along its lines to grow and prosper. It is a matter of record that no line has ever come under the control of the Union Pacific which has not been improved in facilities and service to the public.*

We shall furnish additional information from time to time

UNION PACIFIC SYSTEM  
SALT LAKE CITY

# MIMEOGRAPHS

# TYPEWRITERS

*"Everything for the Office and School"*

**UTAH OFFICE and SCHOOL SUPPLY** 32 West Second South Street  
SALT LAKE CITY, UTAH

## School Boy PEANUT BUTTER

DELICIOUS FOR SANDWICHES, CANDY AND OTHER USES

## Our Line of Service

never varies. Continual protection, prompt payment of loss and the never-ending effort to serve our policyholders have made the UTAH HOME FIRE a great company.

*Over Thirty-four Years of Service*

**UTAH HOME FIRE INSURANCE CO.**

HEBER J. GRANT & CO., General Agents

SALT LAKE CITY

1922 Fall and Winter 1923

### Latter-day Saint Garments

H28—Flat Weave, light weight.....\$1.00  
H29—Summer weight, bleached cotton..... 1.25  
H31—Light weight, unbleached cotton..... 1.45  
H32—Light weight, bleached cotton..... 1.50  
H33—Medium weight, unbleached cotton... 1.85  
H34—Medium weight, bleached cotton..... 1.90  
H35—Heavy weight, unbleached cotton.... 2.10  
H36—Heavy weight, bleached cotton..... 2.15  
H37—Lisle, Mercerized, Special for ladies... 2.85  
H39—Part wool, medium weight..... 4.00  
H40—65 per cent wool, heavy weight..... 4.75  
Postage prepaid in U. S. A.: 15c extra for each  
Garment mailed to Canada or Mexico.  
Garments marked for 25c per pair extra.  
We will make Garments with double-back for  
30c extra.  
Sizes: Breast 34-46, Length, 52-64. Larger sizes  
10 per cent extra.

### BILLINGS MERCANTILE ASSOCIATION

1101 West 3rd. North St. Salt Lake City, Utah

## The Juvenile Instructor

Costs but 12½ cents  
per month

BUY NOW AS PRICES WILL BE HIGHER



**Guaranteed  
L. D. S.  
Garments  
for LESS MONEY**



150—Lt. Wt. Bleached Cot. Flat Weave....\$ .95  
401 or 104—Lt. Wt. bleached cot. ribbed.... 1.50  
901—Md. Wt. unbleached cot..... 1.80  
011—Med. Wt. bleached cotton..... 1.85  
511—Heavy Wt. unbleached cot..... 1.95  
611—Heavy Wt. bleached cot..... 2.00  
635—Med. Wt. part wool ..... 3.00  
601—Lisle Garments ..... 2.00  
204—Mercerized Lisle ..... 3.00

We advocate unbleached garments for men  
such numbers as 901 and 511.

Postage paid in U. S., Canada and Mexico,  
10c additional. Garments marked for 25c per  
pair.

Double back and extra sizes over size 46, 10  
per cent extra. Be sure to state size.

## The RELIABLE

(MAIL ORDER DEPT.)

1060 E. 21st South  
Salt Lake City, Utah

SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR





# *Knight Egg Coal,*

## **The Joy of Joys!**

Such is a scuttle filled with clean, angular chunks of  
Knight Egg Coal

A boon to the house-wife—a joy to the fellow who  
brings up the coal

*Order From Your Dealer*

**KNIGHT  
FUEL CO.**

NEWHOUSE BLDG  
SALT LAKE CITY



# Your Printing Problems

*Given Interested Attention*

NO JOB TOO LARGE

NO JOB TOO SMALL

*May we not have the pleasure of  
serving you?*

**The DESERET NEWS PRESS**

DESERET NEWS BUILDING  
SALT LAKE CITY



HERE'S SOMETHING NEW

## **The Sharples Suction Feed Cream Separator**

The only separator that gets all the cream all the time regardless of how fast or how slow the crank is turned.

No discs in bowl to wash.

Many other good features.

Write for free catalogue.

Also handle all kinds of dairy supplies and machinery.

**A. L. BREWER DAIRY SUPPLY CO.**  
OGDEN UTAH

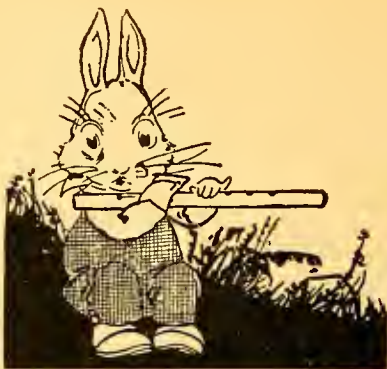
## **"Stand by the Firms that Stand by Us"**

*Readers:*

We wish to call your special attention to our advertising pages. They contain the business announcements of very dear friends of ours.

It is the advertisers who help the Juvenile Instructor to grow. Patronize them. We can vouch for those who take space with us, as we solicit advertisements from none but the strongest and most reputable companies.

Stand by the firms that stand by us.



**T**HERE'S lots of mirth in  
fairy tales  
And funny bunny lore;  
The Child who reads his first  
wee book  
Will want to read a score.

## Let Your Child Grow Up With Books

You increase his chance for success, his capacity for enjoyment. Books humanize little folks and make them considerate of others. The influence of an interesting and wholesome volume is far-reaching and immeasurable. We like to cooperate with parents in choosing books for their children because we are so well prepared in our Juvenile Department to render this service.

### Outlines For All

Every child in every Church organization should have an outline or text book—the one prescribed and used by the teacher. We can supply them. Write for information.

## Deseret Book Company

44 East South Temple

Salt Lake City





*"You Don't Know Beans  
Till You've Tried Pierce's"*

## A Picnic Trip

Almost any Pioneer will tell you that even a quarter of a century back, they used *PIERCE'S*. Then as now *Quality* has made new friends day after day, until today *PIERCE'S* is the largest plant of its kind in our Western Country. We believe this tribute is entirely due to our policy "A little better Quality."

Sanatorily Packed ~ Everlastingly Backed  
by **The Utah Canning Co.**  
Daddy & 'Em All ~ Ogden Since 1888

## The Casmire Process Has Saved Over a Million

THE ONLY ANSWER TO SCHOOL  
OFFICIALS GREATEST PROBLEM

Maintenance of school furniture cost has been reduced many times by this great labor and money saving process.

Leading schools use it everywhere.

*Write or wire*

**DESERET BOOK COMPANY**

Exclusive distributors for products of

**National Wood Renovating Company**

# Z.C.M.I. Factory Made School Shoes



A semi-fine shoe that will please the boy—suitable for the semi-dress occasion or for school.

Ask for Z. C. M. I. Mountaineer Strong Seam Overalls and Kiddies' Allovers.



you're sure to make the children happy

With *Keeler's*

"BEST BY TEST"

wholesome  
delicious

**ICE CREAM · CANDY  
CAKES LUNCHEONS**

PHONE WAS. 3223

SALT LAKE CITY

**LIFE  
INSURANCE**

## Your First New Year's Resolution

should be to carry sufficient Life Insurance to properly care for your family in case of your unexpected death—

Becomes a Savings Account if you live.

**Beneficial Life Insurance Co.**

THE BIG HOME COMPANY

HEBER J. GRANT

President

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